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WOMAN AND HOME

BY

ORISON SWETT MARDEN

AUTHOR OF "KEEPING FIT," "THE JOYS OF LIVING," "PEACE, POWER AND PLENTY," ETC.

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TO

MRS. JAMES LEES LAIDLAW

An ideal wife, mother and home maker, whose splendid services to society explode Conservatism's stock argument, that a woman can not perform the duties of a public spirited citizen without neglecting her home and her family.

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FOREWORD

Forty years ago a Massachusetts woman sued a railroad for the loss of a trunk full of valuable clothes. Her case was defeated on the ground that *she owned no clothes.* The court decided that *they belonged to her husband.* The wife was practically merged in her husband, and had no personal rights.

Four years later when the State of Massachusetts granted school suffrage to women, a backward looking member of the Legislature solemnly protested; "If we make this experiment we shall destroy the race, which will be blasted by Almighty God."

Women are now generally accorded a proprietary right in their own clothes; the race still flourishes, and, thanks to the help of its women, the school system of Massachusetts is admitted to be practically the best in the country. The world does move. In spite of conservatism, humanity is still going forward, but at too slow a pace for human needs.

The object of this book is, if possible, to hasten its movement. It endeavors to show, however imperfectly, how this may be done. Woman suffrage, the social and economic changes that are metamorphizing the old-time home, the problems of love, marriage and divorce, eugenics, preparing for marriage, needed reforms in the higher education of women, the question of the wife's economic independence, whether she shall have a career outside of wifehood and motherhood, all are briefly and impartially discussed.

The author frankly believes that our failure to go forward faster is due in large degree to the suppression of woman in the past, and to her entire exclusion, until recently, from any share in the functions of government. He believes that one-sided sex laws, one-sided administration of justice, man-made regulations of social conditions, especially where the sexual element cuts any considerable figure, will always be a failure.

The twentieth century has, however, given a tremendous impetus to the forward movement. The education and opportunities of women are constantly broadening. The Chinese wall between the occupations of the two

sexes has been pretty nearly obliterated, and men and women are moving toward a common center, toward common interests, a common destiny. The most stubborn bulwark of conservatism, opposition to the complete enfranchisement of women, still stands in many lands, but it cannot much longer hold out against the vigorous assaults of Right and Justice. When it breaks down, as it soon must, the strength of men and women, instead of being broken and divided, as it now is, will be united for the common good, for the upliftment of humanity. Maeterlinck says, "No woman has ever come into my life but she brought me something that was good." Woman has never taken a step forward that has not benefited the whole human race. Everything she has touched she has improved, elevated, purified.

In the preparation of this book, especially in helping to give the woman's viewpoint, the author wishes to acknowledge valuable assistance from Margaret Connolly.

O. S. M.

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WOMAN AND HOME

CHAPTER I

THE NEW WOMAN: HER OPPORTUNITIES AND RESPONSIBILITIES

"For the first time in all the ages woman is finding her own individuality," says Alfred Sutro, the English dramatist. "For the first time she is becoming a separate factor in civilized life, with separate ideals of her own. And in this respect she is illustrating her tremendous potential importance to society."

The twentieth century has been one of marvelous enterprises in every line of human endeavor—in discoveries, in invention, in social evolution; but the greatest discovery and the greatest surprise to civilization has been the discovery of woman as a new being.

All through the past, man was regarded as the human being that counted. For ages woman was looked upon as a sort of necessary evil. Until recently, outside of wifehood and motherhood, she was never taken very seriously, but merely as a plaything and convenient consoler of man. All of woman's training in the past was pointed toward the man. She was reared, educated, and trained to minister to him, to sacrifice her own comfort to serve him, and to advance his interests, regardless of her own. Her life line ever converged toward his.

Now, however, there has been a wonderful awakening. Woman is taking to herself a new significance. She is discovering that she, as well as man, has another message for humanity besides that presented by wife and mother, and that henceforth she is to fulfill an entirely new and enlarged mission in civilization. The new woman protests against having her life absorbed in administering to man, in being exploited wholly for his benefit.

Superior physical strength, no less than mental dominancy, is the power that hitherto has made the laws and customs for civilization.

Hence, the stronger sex has always had the right of way and the weaker sex has been the sufferer. In the past, women have been much in the position of some of the smaller European countries which are the victims of stronger nations. Poland, for example, for generations has not been able to assert and hold her rights because she holds her life at the will of the Russian government, while we have just witnessed the spectacle of Belgium being trampled underfoot by her more powerful neighbor, Germany. Woman has been unable to assert and maintain her rights, but in the process of evolution civilization is passing out of the muscle age, the era of brute force, into the mental and spiritual era, the age of freedom for self-expression.

Although we are now witnessing one of the most brutal and bloody wars in history, nevertheless muscle and brutality are pretty nearly through in their attempt to govern the world. They have had their innings, and must soon wholly depart from the world's stage. Brain, reason, and judgment are rapidly supplanting them. The women are beginning to think, and their thinking is bringing them freedom, and as

a consequence advancing the cause of all humanity. As long as woman was kept in ignorance she was kept in subjection, but knowledge has cut the shackles which bound her and she is rapidly thinking and working herself out of the semi-bondage in which she has so long been held. More and more she is coming to her own, to that perfect equality with man which is her birthright. Instead of walking behind him, in his shadow, as formerly, the woman of the future will walk beside man as is her right. Nothing is more marked in the world of progress during the past twenty-five years than the gradual loosening of the grip of man upon woman. Education is emancipating her. For the first time in history women in general have gotten a taste of freedom. They are feeling their power, the vast possibilities that lie ahead of them in the new civilization, and never again will they consent to their old-time slavery.

Education opened a little way the door to liberty. The right to citizenship, which will soon be won, will open it so completely that man never again can restore the old order of things. The onward march of women is as

certain, as inexorable as the pull of gravitation. She is going to find and fill her place, and in filling it she is going to revolutionize civilization.

One of the greatest social crimes that has ever been committed was man's enslavement of woman. The idea of less than half the population placing restrictions upon the major part, regulating their conduct, fixing their standard of morals, making laws for them, controlling their property, deciding what they should and should not do, how much and what kind of knowledge they should be allowed to imbibe; in short for the minority to make the majority subordinate to and dependent on itself is as monstrous and absurd as it is wicked and dishonest.

Think what it has meant to civilization to place under such a ban the future mothers of the human race! Instead of these dwarfing restrictions she should have had the greatest possible liberty, the best and gentlest care and consideration; she should have been placed in the most advantageous position because the destiny of the race depends upon the condition of the mother. Instead of falling along in the

rear, the mothers should be first. They should receive the first consideration as to their health, their comfort, their mental and moral unfoldment, their well being, their happiness—because wrapped up in these is the fate of the race. The mothers should have the most congenial employment, the greatest comforts, the most attractive and most congenial environment, because the influences of all of these are transmitted to the offspring.

Many people who read this will scoff at the very idea that woman has ever been held in bondage. They will say that man certainly for centuries has treated her with the utmost consideration, kindness, and gallantry, but every reader of history knows that this is not true. In its pages, all the way up through the progress of mankind, we trace the footprints of woman's struggle, marked in blood and tears and self-sacrifice, to the measure of liberty she has attained to-day.

In Olive Schreiner's "Dream," of woman struggling to free herself from bondage, we see a true picture of the great mother of the race, slowly, painfully, with great effort rising from the earth to her knees. She is now get-

ting up from her knees to a standing position, and lifting the whole race with her. She is feeling her strength, awaking to the consciousness of her true place and power in the mighty plan of creation.

The various women's clubs, associations, and organizations throughout the world are welding women into a vast unified army of progress which will make their movement irresistible. The national and international conventions for the consideration of questions affecting the destinies of the race which are held annually in Berlin, London, Paris, Chicago, and other great centers, have been great eye openers to the women of every class. They are proving great awakeners, arousers of feminine ambition, and they are giving to women everywhere that solidarity in numbers and purpose which the feminine movement has hitherto lacked. Even the women of the Orient are coming out of the harems in which their masters have so long confined them for the purpose of ministering to their appetites. They are joining the great sisterhood of their sex, the new freemasonry of women in the struggle for their rights. Just as in countries where there are a

great many antagonistic parties and factions constantly warring with one another the men, when attacked by another nation, unite solidly for the general protection against a common foe, women are increasingly lining up together for the good of all. There are many different parties, many divergent opinions, and many opposing forces in the women's camp, yet the main purpose is one, the further advancement of woman.

In the past everything has tended to obliterate or to submerge her in a man-made world. Now, we are going to have a man and woman made world, a world in which neither sex will dominate, intimidate, or enslave the other; in which there will be no question of inferiority on the one hand, or of superiority on the other, but simple union in equality and wholehearted co-operation for the good of all.

Although man in the past regarded woman as his inferior by divine decree, she was so apparently only because his selfishness and his superior strength contributed to her inferiority, keeping her in bondage and denying her a fair chance for education and self-expression.

No intelligent, fair-minded man will deny

the fact that the female sex has had nothing like the same opportunity to develop the highest type of womanhood, that the male sex has had to develop the highest type of manhood. Practically the only developer of the one has been the home, while the other has had the world plus the home. The forces which have been developing man, calling out his potential possibilities have been infinitely varied and manifold, well calculated to develop an all-round being, while those which have been operating on woman have been one-sided, and monotonous. If man's activities had been as circumscribed and limited as have hers, he would certainly never have attained to the physical and mental stature of the highest type of man to-day.

If the same developing forces, the same variety of unfolding processes enjoyed by man had been operative in woman's life in the past, there would not have been any silly talk of her inferiority. As a matter of fact, "the female of the species" is the superior of the male because of the greater importance of her sex functions. Indeed, in some of the lower orders of animal life the only function for which

Nature has fitted the male is the fertilizing of the female egg or cell. There is no instance in natural history, biology gives no example, of the inferiority of the female to the male.

It is not strange that, in a civilization where the laws and customs have been man-made, where men have taken the initiative in everything, woman, in general, should be somewhat deficient in masculine inventiveness, resourcefulness, and ingenuity, that she should be somewhat behind man in the power of logical reason and in grasp of the problems with which he has for centuries been educated to grapple. Women were not free to choose their vocations. Their right to choose what they liked, or were best fitted to do, was sternly refused, and this cruel suppression of individuality naturally tended to discourage originality and mental initiative.

The thwarting of feminine ambition, the forcing of vast multitudes of girls superbly equipped by Nature for some particular work to do things which they were not at all adapted to, denying activity to their strongest faculties and talents, has done more to dwarf women than anything else. It has also been a ter-

rific human and economic waste. There has been no more wicked loss to society than that suffered from the suppression of multitudes of women of magnificent mental endowment, splendidly equipped by Nature for service in various lines of endeavor, who have been forced into doing the things they loathed, cooking, house-cleaning, sewing, and other things which they detested, while their whole being clamored for what they were born to do.

There were certain qualities which the negro slaves possessed in equal degree with their masters, but they were not those which were brought into constant play on the plantations. Their work gave them no chance to develop strong, sturdy initiative, or any of the great positive qualities of leadership. They were not allowed to develop their mentality. Their lack of education and the work to which they were confined made this impossible. Just as the slave was denied an opportunity to develop, cultivate, and improve his natural faculties, so, for centuries, woman has been suppressed and circumscribed in her development. And one might as well have expected that immediately after their liberation the enfranchised

negroes should have shown the same ability and initiative as their former masters as to expect that women, who had been subservient to men for centuries, whose education had been limited, whose originality had been persistently coerced and suppressed, should all at once on getting freedom exhibit the qualities which distinguish successful men.

If the positions of men and women had been reversed, and women had been the dominant sex; if the careers of men had been forced into lines which would best serve women's pleasure and welfare, men would have been a pretty sorry looking lot; weak, dependent, clinging, appealing to women for support. They never could have developed the stamina and virility, the physical and mental power which now distinguish them, because faculties which are not vigorously and persistently cultivated become weak and flabby and in some instances ultimately disappear.

It is more than half a century since the negroes were made free, and already they show a marvelous improvement in the development of the dominant faculties which characterize the white man. But half a century has not

given them anything like time to obtain the cumulative effect of centuries of hereditary experience which lie behind the white race. It takes a long time to eliminate all traces of centuries of bondage, semi-slavery, from a race or a sex, and as yet we know comparatively little about the possibilities of the future woman. She has not yet had anything like a fair chance to prove herself, to make good.

But the outlook is bright. The tide has turned in her favor, and man has at length discovered that there is an Omnipotent Force at work in the evolution of the race—a Force that makes for justice and right, and that woman, in spite of his efforts to keep her where she could best serve him and his selfish purposes, is gradually and surely coming into her own in just as complete and independent a manner as he is finding his place in the world. He is learning the painful lesson that woman's sphere is wherever her talents, her natural bent, place her, and not where his personal interests, comfort, and pleasure would keep her.

The old-time home which was once considered woman's only sphere of activity and usefulness has vanished with the past. Her

enlarging natural sphere keeps pace with progress and is now subject to change with changing conditions, just as man's is. We are beginning to find that there is no sex in talent, no sex in genius, in aspiration or ambition, and above all that there is no sex in self-expression.

The average man had been so wedded to his conviction that woman was made to serve him, and that it was not intended that she should have a separate, independent existence, that he had been unmindful of the great evolution that had been going on in the gradual shifting of many a woman's activities from home housekeeping to the nation's housekeeping. He had been so blinded by his self-interest that he had not noticed the evolution that had been modifying the old tradition of the relationship between men and women. He had not taken sufficient notice of the current which, in the very nature of things, has been running womanward. And now it would be as futile to try to stop the flow of this great feminine gulf-current, as it would be to try to stay the stars in their course.

The new and constantly growing economic

independence of women necessarily brings with it many new requirements and readjustments. For one thing, it demands a more practical education for women. In order to fit her thoroughly for her widening sphere of activities the new woman must have a very different sort of training, a much wider outlook upon life than she had in the past. Practical training will be much more in evidence in the future than finishing-school training. The new opportunity that confronts the woman of to-day calls loudly for the development of her strongest faculties. She must tap sources of power which have lain dormant in the female mind for centuries.

The path of liberty and free choice from a mere trail at the start is now opening so broadly and grandly to her that it is making an ever louder call for her higher education and broader development in practical training. It demands the unfolding of her more vigorous qualities, those of leadership, initiative, of executive and constructive ability. The woman of the future will grow in self-reliance and independence. There will be no more female parasites, no more leaners, trailers, or depend-

ents. All through history woman has been led. Now she will insist on taking her place beside man as co-leader with him.

The traits that distinguish leaders are developed by responsibility and the stimulus of a great purpose. The great new woman movement is rapidly creating feminine leaders, organizers, captains, and generals of social campaigns. It is a remarkable fact that notwithstanding the disadvantages under which they had so long labored, women, wherever in recent years they have been thrust into responsibilities with men, where they have been obliged to develop their initiative, their sound judgment, and leadership qualities, have certainly made good. They have exploded the idea that while there are a thousand vocations open to half the race there is practically only one—*i.e.,* marriage and motherhood—or at most a trifling few, open to the other.

The modern woman's entrance into the industrial world did not really begin until after the first typewriter was shown at the Philadelphia Exposition, in 1876. Up to that time, outside the mills and factories, very few women had been employed. It is true that

in 1862, during the Civil War, wives, daughters, and sisters of men who had gone to fight in the war, were allowed to take the places the men had vacated. Later, women began to appear as clerks in stores, but their biggest opportunity came in the government offices at Washington when the first typewriter company advertised for girl operators. The advertisement stated that preference would be given to those who could play the piano, because it was considered so difficult for any one else to operate the keys! This, of course, gave the girls a great advantage over boys and men, as very few of the latter could play the piano.

Thus the typewriter in a special way opened a new door for women, and doors have been opened to her so rapidly ever since that there are very few businesses, professions, or industries in which she is not found to-day. And, in simple justice to her, it must be said that wherever woman has gone, in every walk of life, she has improved the conditions, purified the atmosphere, elevated the morals. There is no occupation or business she has entered that she has not bettered. At the same time there is no step forward that woman has ever

taken which has not made her a better woman, a better companion, a better wife, a better mother.

We have heard that "a woman's place is in the home," until it has wearied us. If woman was made for the home why was not her ability, her instinct, her adaptability, limited to things that could be properly exercised in the home? The Creator did not mock the birds with an instinct to fly away south in the winter without a South to match the instinct, and He certainly has not mocked woman with the same longings as her brother for a career of her own without making it possible for her to realize her dream.

Why has she these yearnings to go out into the world, to live her own life in her own way, to develop her peculiar talents, just as her brother does? Why has she genius for art, for music, for literature? Why does she possess great business and professional talents? Why is she obsessed to fling her powers into the great reforms of social progress and betterment—if her place is only within the four walls of the home?

Almost from her infancy the idea was in-

stilled into the old-time girl that her mission in life was to marry and that after she was graduated from the grammar, high school, or finishing school, about all that remained for her was to sit around at home and wait until some man came along and asked her to marry him. There was a break in her ambition and her activities between her schooling and her marriage. They were not supposed to be continuous like that of her brother's, leading up to his vocation. Consequently there was a great lack of motive after graduation, until her marriage, and a consequent deterioration lasting sometimes for years. For it is an inexorable law that an active motive is back of all growth.

There is no other motive which will bring so much out of a human being, which will unfold resources so superbly or develop one's powers so marvelously as great responsibilities. These have ever been man's great educator. He owes a large part of his superior strength, his vigorous initiative, his great accomplishment and achievement to the heavy responsibilities that have been thrust upon him. The new type of girl is acquiring much the same

life motives. Her greater responsibilities and wider activities are rapidly strengthening and helping her to find herself.

In a multitude of ways evolution has been gradually preparing woman for her new duties. Little by little she has pushed against the door of opportunity, until to-day it is standing almost wide open. Many men are still pushing on the other side of this door, trying to prevent the threatened stampede of women; but men have never yet been able to close any door that woman has opened. Every foothold that she has ever gained she has held.

CHAPTER II

THE HOME: WHERE AND WHAT IS IT?

A WOMAN recently requested a member of the New York Legislature at Albany, not to support a certain bill, the passage of which would seriously affect the home and children of every woman in the State. The legislator, answering her request with rebuke in eye and voice, said, "Madam, do you not know that a good woman stays at home to take care of her children?"

"The woman's place is in the home!" This has ever been the stereotyped answer of entrenched authority to every demand of advancing womanhood. It has echoed through the centuries, and still glibly drops from the lips of those opposed to the changing of the old order. Although woman has already passed many milestones on the road to complete enfranchisement, at every step of her progress she is met with the old parrot cry, "The woman's place is in the home."

But, let us ask those people, where is the home of to-day, of the twentieth century? And what is it? What are its boundaries? Where does the home begin, and where does it end?

The woman who appealed to the New York legislator believes that wherever her children go is home, and that there she must go, not only with her heart and sympathies, but also with her helpful care and protection. She believes that whatever touches her children's interests touches her, and that home is the town, the city, the state, the nation.

And she is right. The home is no longer contained within the four walls of a house. Nor is it bounded by the picket fence that surrounds it. The interests of the home are wherever the members of the family happen to be. Those interests reach out into all walks of life. Every morning a large part of the American home flows out into the great throbbing world of affairs. The home has been extended into that world, into its factories, stores, workshops, business and professional offices, laundries, bakeries, mines, railroads, wherever human industry is at work. The home enters into, and is affected by them all.

In reading history we are constantly amazed at the tremendous changes that have taken place in civilization from century to century, but, although we hardly notice them, infinitely greater changes are taking place right in our own day than ever took place in the past. This is noticeably true of the home in some of its most important phases. Quietly, gradually, in many respects it has been revolutionized.

The American home no longer stands for what it did a hundred years ago. We do not realize the far-reaching changes that have been at work there even during the last fifty years. It is not the same place at all, especially in our large towns and cities, where life is much more intense than in the country. Even the amusements have been taken out of the city home, and the average family now goes out for its evening's entertainment.

In former times everything necessary for family consumption and wear was manufactured in the home, which was then a great productive factory. The carding and spinning of wool, the weaving of cloth, the making of clothing, including shoes and stockings, dyeing, the making of candles, soap, butter, cheese—all

these and many other industries were then carried on in the home.

In my boyhood what was called "boughten things" were rarely seen. I never saw a factory-made broom until I was grown up. We boys used to be sent into the woods to get hemlock boughs for brooms. I was quite a youth when my grandmother got her first cooking stove, and can well remember seeing her cry like a child on more than one occasion because she burned her fingers in baking corn-bread, pies, or other foodstuff in the "newfangled" device, as she called it. It was very difficult for her to adjust herself to innovations of any kind, for, like our neighbors, we used to make our own soap, and dip our own candles. We also did all our own spinning, weaving, and dyeing. We made every stitch of our own garments, as well as our rugs, quilts, carpets, bedclothing, and all other home requisites. In fact, it was a rare thing for us children to see what are now collectively called groceries, or anything that came from a store.

The inventions and discoveries of modern science, the changing economic conditions, the manifold divisions and specialization in the

world's work, the steadily advancing tide of a higher civilization, the growing demand for less drudgery and more time for mental and spiritual development; these and many other forces combined have driven practically all of the old-time household industries and arts out of the home. They are now specialized in shops, mills, factories, and huge concerns managed by powerful corporations, many of whom are making colossal fortunes in the manufacture of one or more of the articles formerly produced exclusively in the home. Now almost nothing is made there that cannot by the aid of modern machinery and improved scientific methods be produced at less cost and of better quality outside. Even the family kitchen is, to a certain extent, passing, and the bread, the crackers, the rolls, the cake, and the pies that "mother" used to make can now be bought at the shop round the corner.

Millions of homes take advantage of this, and do not think of baking their own bread, biscuits, or even the corn bread, doughnuts, and brown bread that are so well made in the great bakeries all over the country. The same is true of dairy products, the making of butter

and cheese, and also the curing of meat and canning of fruit. Even the laundry work is gradually going to the public laundry, while almost every article worn by man, woman, and child can be obtained ready-made in the great clothing shops and department stores.

Because this old order of things has inevitably passed away we hear men—and some women too—groaning over the present, and longing for the old days when woman was content to remain in the sphere for which the Creator designed her. Woman then stayed in the home, they tell us, and attended to her duties instead of "unsexing" herself as she is to-day by crowding into the labor marts and entering into competition with men. They score the women of wealth, too, for their idle lives, their rich clothes, their luxury and extravagance, their uselessness compared with their foremothers, who not only spun and wove and baked and brewed, but also reared large families without the assistance of nurses, maids, or physicians. Like the old Romans at a similar transition stage of civilization they blame the women for conditions and changes largely brought about by themselves. "Time was,"

wrote one of those old Romans, when the great empire was in its decline, "when the matron turned the spindle with the hand and kept at the same time the pot in her eye that the pottage might not be singed, but now, when the wife, loaded with jewels, reposes among pillows, or seeks the dissipation of baths or theaters, all things go downward and the state decays."

Just as in ancient Rome, when slaves began to do the work formerly done by the Roman matron and her maidens, after the departure of all the great industrial activities from the home of our modern world into specialized factories, shops, stores, mills, and workshops, women again began to deteriorate for a time because of the limitation and in the case of the wealthy, the complete cessation, of their activities. Nature's motto is "Lose or use," and when the creative, productive faculties of women no longer found expression in the home these faculties began to deteriorate and to atrophy as would be the case with men under similar conditions. In Colonial times, while the women of the family were producers just as much as were the men, though they did not

have the same political rights they did have equal opportunity for the development of their strongest qualities. When all this was changed and women lost their familiar occupations in the home without finding any substitutes for them which could call into play the executive, the practical faculties in the exercise of which their grandmothers had developed a strong and capable womanhood, was it any wonder if Nature exacted her penalty? Bewildered by the change, woman for some time was unable to find herself. And then when the growing demand of her nature to assert itself, combined with the change in economic conditions, made it imperative that she should use her bread-winning faculties, she was still for long years compelled to remain in idleness or in slavish dependence on her male relatives. The social code forbade her making an independent living. The conventional prejudice against women seeking employment outside of the home was responsible for more wretchedness, more waste of human energy and material, more degradation of women than any other one thing.

Think of the energy and capability of girls,

who could have been molded into splendid women, finding their only outlet in the development of practically useless handicrafts, such as the making of fancy work, of tatting, of worsted samples, and such idiotic things as tidies or antimacassars and the like! Think of the years of precious time wasted by those girls in these more or less useless activities, while waiting for some men to come along and marry them! Would not it have been strange if such a cramping existence had not developed a lot of superficial characters? The wonder is that through the long periods of restriction all down the epochs of civilization women have preserved their splendid characteristics. But now, after one of those crippling periods, they are once more coming to their own in a larger, grander way than ever before. We are beginning to realize that, instead of deteriorating, both women and the home are climbing up to a far higher plane than they occupied in the past. Those of us who do not blind ourselves can see the truth, can see the real trend and significance of the evolution of the home and its effect not on women alone, but on the whole race.

The removal of woman's activities to the larger world outside the home did not mean that the wife and daughters, the women of the family were going to vegetate permanently, that their creative, productive faculties were going to atrophy. On the contrary, it meant that they should profit by the change in a wider freedom, that release from much of the old-time drudgery would give fuller play to their activities and possibilities. It did not mean that woman should leave the home, but that she should follow it in its extension into the shop, the factory, the store, the school, the municipality, the government.

To-day more than seven million American girls and women are again becoming creators, producers, by following the handicrafts which have been taken away from the home. For this is just what they are doing. The home has evoluted into a much bigger field than it once occupied, and whether they will or not, the women must follow it. The people who like to glorify the past at the expense of the present seem to think that this great industrial movement of women going out into the shops, bakeries, laundries, factories, mills, and

workshops of the world is a new phase of feminine development, but it is not. It is merely an enlargement and specialization of their primitive work. They forget or ignore the fact that women did similar things in the home and that now when modern methods, the advance of science and progress have devised better, quicker, and more economical ways of doing those things outside, women have no other alternative but to follow their occupations or starve. As a matter of fact, those occupations have been so infinitely broadened and varied, and, in order to meet the demands of a more prosperous and more cultured civilization, have become so very complex that it would not be possible to carry them on in the modern home.

Compare, for instance, the hundreds of thousands of city apartments to-day with the homes in the early history of this country, when they were a combination of factory, shop, and store, the headquarters of a variety of industries, which gave occupation to, and brought into play, a great many of the faculties of the women of the family which can find no possible outlet in the modern home. Why,

there is scarcely anything left in a city flat or apartment to identify it as a legitimate descendant of the home of the past.

When the family provided for all of its own individual needs, each member learned half a dozen different trades,—carding, spinning, weaving, dyeing, etc. Modern economy protests against one person plying a dozen trades, and so has insisted upon specializing the old-time collective industries. Modern science coming to the aid of economy has emancipated woman even as she has emancipated man, from a large part of the hard work of the past, and the time thus gained is being utilized more and more for the benefit of the home. The new conditions following the evolution of the home are calling woman into constantly widening fields of endeavor. Nature herself has decreed that her chief interest shall always center in the home, but who shall dare set a limit to the interests of the twentieth-century home! What is calling even the women of the wealthier classes, women who are not compelled to follow any gainful occupation, in ever-increasing numbers into all sorts of civic and national activi-

ties? Is it not that deeply human, but especially feminine, maternal instinct which has ever urged woman to struggle and sacrifice, to do and dare for the love of home and family? And what are the units of our national life but the family? Are they not the members of the home; the husbands, the sons, the daughters reaching out into the town, the city, the nation? What is our national government itself but an extension of home authority and guardianship? The law-making in our state and national capitols simply represents the parental authority, guardianship, and protection of the family extended to the States and the nation. It is the extension of the family principle, just as the removing of the home industries to factory and store is an extension of the home to those industrial centers. And the new movement of woman, so alarming to some of our legislators and worshipers of the past, merely means that she is following the things which have been taken out of the home into the home extension, which is only bounded by the confines of the world.

It has been said that wherever a mother's heart is, there is a home. If that be true, then

the homes of millions of European women at this moment are at the front in the battle lines. Every mother's heart among them is where her boy is being shot at, or where he lies suffering, wounded or dying in the trenches of France or Belgium, or in the snow on the plains of Russia.

Paraphrasing Thomas Paine's "The world is my country," might not the woman of today say "The world is my home"? For, verily, there is no spot of earth to which some mother's heart does not reach out in sympathy and love. So, after all, the New York legislator may have been wiser than he knew when he told that anxious mother who appealed to him in behalf of righteous legislation that her place was in the home.

CHAPTER III

WHY WOMEN WANT TO VOTE

A WOMAN stopped her subscription to one of our leading magazines because it published "so many unpleasant articles" on the tragic conditions of working girls in city sweat shops. "If I bring up my own five children properly in my own home," she said, "I can be excused from worrying about sweat shops five hundred miles away." Soon after she bought a coat for one of her little boys which had some slivers of scarlet fever skin sewn into its seams in one of those sweat shops. The child contracted the fever, and his long and critical sickness brought home to this woman in a very painful way the fact that her duties as wife and mother were not, as she had thought hitherto, confined to the roof under which she and her family slept. It aroused her to the responsibilities she had once shrunk from, under the impression that it would be

"unwomanly," "improper" for a woman to concern herself about great public questions.

Intelligent women everywhere are waking up to the knowledge that there is not a public question which does not really affect the home more than anything else. In ever-increasing numbers they are becoming alive to the fact that the civic law, regulating the conduct of citizens, and the national law, governing the conduct of the nation, are merely an enlargement of the home government. And they are asking if women have practically made the home, and are responsible for its health and comfort, why should they not be allowed to have an equal part with men in the government of the extended home, the big national headquarters where the members of the family are when out of the home?

And why not? Who has the right to deprive her of that to which by the supreme law of Nature itself she is entitled? "What women ask for," said Margaret Fuller Ossoli years ago, "is not equal power, for of that omnipotent Nature will never allow her to be defrauded, but a chartered right too freely recognized to be abused."

This chartered right is what woman everywhere is asking for, and is what she will persistently demand until she gets it,—a chartered right in law; the protection by law of her person and property, the chartered right in her children, in her earnings, the chartered right to be herself, to live her own life in her own way without the domination or dictation of man. Above all she wants her own legal enfranchisement. She does not want her protection from man's favor, she wants not only equality with him before the law, but also a voice in making that law, to which she, no less than he, is amenable. This supreme chartered right woman will never cease to strive for until it is hers. She has been dependent upon the whims of man long enough, and will no longer be satisfied with anything less than full and complete equality. She does not ask any advantage or claim any immunity on account of her sex; she seeks no privileges, only her rights, the rights which the magna charta that runs in her blood demands.

The woman who wants the vote knows very well that man and woman must walk side by side in the march of progress, in equal yoke

pulling together, or civilization will only be a partial success. She knows, too, that even though she must wrench them from him, man will respect her all the more because she demands her rights; and that as long as she is satisfied to be a slave she will be treated as a slave. She knows that as long as a person is willing to make a door mat of himself it is human nature for people to use him as a door mat.

We all know that no matter how gilded a slave's quarters may be, how luxurious his surroundings, or how many favors and privileges may be accorded him, the fact that he has not the right of citizenship will forever brand him as an inferior. No favors, no privileges can make up to him for robbing him of that paramount right. In the golden age of Rome citizenship in that great commonwealth was considered of such inestimable value that many of the better classes of Grecian freemen sold themselves as slaves to Roman citizens, so that when they became free they could enjoy the great boon of citizenship. Is it any wonder that the women of our great American commonwealth are rising up en masse and demanding their right of citizenship?

It is essential to the welfare of the whole race that society should be a co-operative institution, not one-sided through the domination of one-half of it. In the past it has tried to walk with one leg—the masculine leg. This accounts for its many failures and blunders. It is just as impossible to form an ideal society with one of its two sexual halves alone, however able and complete in itself, as it is to make an ideal home with one of these halves. Our government has lacked the elements which woman only can supply. Man has been just as awkward and incompetent in dealing with many of its phases as he would be in caring for and rearing a baby, or in attending to the domestic duties of the family. He might manage to fulfill his task but it would be so awkwardly and imperfectly done that it would be pretty nearly a failure. It is as impossible for one sex to take the place of the other in the scheme of creation as it is in the management of our national affairs.

Woman cannot see things from a man's standpoint and man cannot see things from her standpoint, but the blending of the two will bring justice and harmony for both. Their

joint management is as essential for the success of the national housekeeping, as it is for that of the family home.

And since most of the traditional activities of the home, for the management of which women were held responsible in the past are now under city or state or national jurisdiction, is it fair to humanity itself to exclude women from their own legitimate field of work for which they were once entirely responsible? What reason have we to expect that those who have had no experience in this sort of work should do it well? Would it not be just as reasonable to think that a firm composed of half a dozen men, each of whom presided over some special phase of the business, could succeed by half of them getting together frequently to consult each other and deciding the policy of the house without ever calling the other three into the conference? Such a method of doing business would, of course, be as foolish as it would be ridiculous. No sane men would act in such a way. Yet such a method of conducting business is not one-half so foolish as it is for men to attempt to legislate for the home without consulting their chief

partners in the home concern. Is not the perpetuation of such a system unfair and unjust to all the members of the firm?

Since women have had to follow the home industries into the market place, is it not their duty also to follow the most vital affairs of the home to the public places to which they have been transferred and to see that they are properly administered? Is woman doing her full duty when she leaves men to make laws that affect the food her children eat, the cleaning up of foul places, neglect of which may cause an epidemic, the regulation and control of schools in which they spend the greater part of the day, and the thousand and one other things so interwoven with the home that they cannot be separated from it? In the words of one of the noblest types of womanhood, Jane Addams, is it quite public spirited for woman to say, "We will take care of these affairs so long as they stay in our own houses, but if they go outside and concern so many people that they cannot be carried on without the mechanism of the vote we will drop them; it is true that these activities which women have always had are not at present being carried

on very well by the men in most of the great American cities, but because we do not consider it 'ladylike' to vote, we will let them alone"?

Before the torture of forcible feeding was introduced in English prisons a suffragette prisoner in London, when asked to relate her experiences in jail, replied: "There were no experiences. Just solitary confinement in the company of three books. One was the Bible, of course, placed in every prisoner's cell. The second was the hymnal. The third—it seems funny to speak of it now—was a prison book called 'A Healthy Home and How to Keep It.' They say a woman's place is in the home, you know."

Did you ever realize that, so far as being able to make a healthy home is concerned, most women are in nearly as bad a predicament as the suffragettes in jail?

Not long ago typhoid-fever germs from a hospital on the side of a mountain in Pennsylvania floated down the stream into the valley and killed scores of children in homes presided over by conscientious mothers who kept their houses and their children scrupulously clean.

We say the mother is responsible for the health of her children, but what if she be powerless to protect the water supply which brings the disease germs into her home?

The housewife can control her own plumbing and sanitary conditions, but she cannot prevent the poisons which float into her home through the water pipes. She has no power to legislate against the men who sell tuberculous meats, which have been passed by a bribed inspector. She cannot keep manufacturers from robbing her food of the larger part of its nutriment in its preparation for commercial purposes; from polishing off nine-tenths of the nutriment of the rice and then covering it with paraffin to make it whiter and a little more attractive to the eye. She has no power to restrain the miller from robbing the wheat of a large part of the nutriment which builds the skeleton of the child.

We say that it rests with her to bring the child into the world in a healthy condition; but if she is a poor and ignorant woman, living on white-flour bread, which has almost no bone-building material, the child's skeleton is bound to be deficient and the child's strength will be

sacrificed;—in order to make flour whiter for the market and a little more attractive!

There are many instances on the medical records of children in the slums who have died because the drugs prescribed were so impure, so adulterated, that the physician's prescription could not produce the desired effect in the crisis of the disease. How is the mother to protect her children from the greed of unscrupulous drug manufacturers when she has no voice in the law?

The government aims to look after the health and education of all families, the protection of every home,—and who is as much interested in this as the mother? Surely she ought to be able to reach the markets, the diseased meats, the adulterated, contaminated foods, before they are delivered at her kitchen door. She ought to be able to reach the scoundrels who are slaughtering and selling tuberculous beef. She should have influence in every factory, every sweat shop, the sanitary conditions of which she now has no authority to control, though the garments, which are brought into the home for her to finish, may be loaded with disease germs.

The moment the child leaves the home—even if it be prosperous, presided over by a devoted mother, and everything there sanitary and clean, mentally wholesome—all the mother's precautions for his health and moral safety may be neutralized. She has no voice in ordering her neighbors' doing. She cannot prevent moral miasmas that may poison her child's mind, which is worse than poisoning the body, and she is powerless to legislate against this. She cannot censor the plays in the theater, has nothing to say about the sort of moving picture shows which contaminate her boy, has no power to close the saloon, to do away with the dens of infamy, the hell traps which are beckoning and tempting her boys and girls to ruin. Surely, the home extends into these places, as the city is only an enlarged and outgrown home.

The municipal and national governments are merely amplified home governments, larger machinery to do the larger work for the whole people, instead of for a few. The health department, for example, is only an enlargement of the father's and mother's guardianship over the health of the family.

But everywhere the objection raised formerly to higher education for woman is being urged in a new connection,—that woman is unsexing herself in public reform work and in politics; that she is becoming masculine, mannish, that she is losing her femininity and her charm.

Do a woman's efforts to make the world a little cleaner, more decent place to live in, tend to unsex her? Does it make a woman mannish to serve the home on a larger scale? Is she less womanly because she tries to keep the enemies of the health and the morals of her children out of the home? Is she less womanly because she tries to prevent dishonest druggists from endangering the lives of her children by impure and diluted drugs? Is she less womanly because she tries to prevent the butcher from sending to her home tuberculous or otherwise diseased or rotten meats?

Are women mannish who seek the intelligent censorship of the stage, or who try to keep out of the moving picture shows things which tend to demoralize their children? Is a woman less a woman because she tries to get saner and more salutary laws?

When men who are opposed to woman suffrage tell you that they regard woman as an equal, they are saying what they know to be untrue. Think of a man calling his wife his equal partner and then not allowing her to own property in her own name or to protect her children for whom she has risked her life!

"Woman will not use the ballot if she gets it,"—this is the cry we are constantly hearing. "In one township in Michigan at a recent election not a single vote was cast by a woman," somebody argues. But why neglect to testify that at an election in Wyoming 90 per cent. of the women voted, and at a certain election in Washington, before the women were disfranchised, five-sixths of them voted?

"We're perfectly willing that women should have the vote when they all want it," say the men. What would become of the world if all needed reforms were undertaken only when everybody wanted them?

Women, as a whole, would always vote for everything that would improve, that would elevate and purify the home. Women have more sentiment than men. They are not so avaricious, selfish, and greedy. Men take

greater chances for the sake of the dollar. They are willing even to coin the lives of millions of children into dividends, when no mother could be induced to do such a thing.

Of course, we know that men who make their money in questionable ways are against woman's having the vote, because they know that her influence always has been and always will be for the things that are clean, pure, and honest. The men who are making money out of the misfortunes of human beings, who are catering to their brutal passions; the immense combined liquor traffic and the white slave trade; everybody who is making a profit out of the base business of demoralizing human beings and exploiting their weaknesses, ever have been and always will be against woman's having the ballot, because they know perfectly well that woman will always use her voice and influence against the enemies of those dearer to her than life itself. Men know that the saloon, as it now exists, a menace to her children, will be wiped out of existence when woman gets the vote. They know well that the mother who has risked her life for her children, who has made daily sacrifices for

them while they were growing up, and who has guarded them anxiously every moment since they were born, will not consent to the maintenance of vile places which every hour are threatening to undo all that she labored so long to accomplish.

Some of the most violent opponents of the enfranchisement of women have the same motive for not wanting equal suffrage as the slave owners before the war had for not wanting freedom for the slaves. They are making money out of woman's slavery. Do you think that if women had had the vote for the last half or quarter of a century they would have allowed their sex to be exploited by men a thousand times worse than gamblers? Would the institution of white slavery be what it is to-day? Do you think that the gambling houses, the places of infamy, would exist very long if women held the balance of power? Where women vote machine politicians do not dare to put on their ticket a man of immoral character, for the women will defeat him.

There are three hundred thousand women working outside the home in New York City alone. Do you think that if these, together

with wives and mothers in the home, had a voice in the municipal government that we should have such rotten moral and political conditions as investigations of one kind or another are constantly uncovering in that city?

Women vote in the State of Colorado, and Judge Lindsey says that Colorado has the best child labor law and compulsory education law, the best measures for prevention of cruelty to children and the best juvenile court in this country. "We have," he says, "the most advanced laws of any State in the Union for the care and protection of the home, the very foundation of the Republic. *We owe this more to woman suffrage than to any other one cause.*" The italics are the author's.

When we realize how much of our state and national legislation has direct reference to the home, the sex question, to our children, our schools, and our criminal courts especially in their relation to women and children, we cannot help seeing what a monstrous paradox it is to exclude those most vitally concerned from any voice in the matter. Who, but the mother who has borne and risked her life for them, can

so ably and intelligently do justice by children, and by her sister women?

It is no derogation of men to say that they are incapable of seeing things from the feminine point of view. They always have and always will look at things from their own standpoint. Their decisions will always be colored by their own interests. The recall from the bench of a California judge who had for many years, perhaps unconsciously, given one-sided decisions and rules which leaned toward the male interest, is a strong protest against conditions that have existed everywhere under exclusively masculine rule. The records of this judge's court showed that prisoners who were arrested for crimes against property were held at very high bails, while those who were arrested for assault upon young girls were often allowed to go with a much lower bail. The particular case which led to his downfall was one in which he had changed the bail of a man who was arrested for attacking a young girl from three thousand to one thousand dollars. A number of women, led by one who was poor and unknown, united in protest against the judge's action. They had no

money, no backing, no political influence. But they began to hold public meetings on the street corners and in the parks of San Francisco to express their indignation. They succeeded in creating such a sentiment that the judge himself attended one of their meetings and protested in his defense that he had only done what it had always been customary for the courts to do. He asked the people why they made a scapegoat of him for following the regular custom. "It is what they all do," he said. The leader of the women replied, "We are going to change a custom that takes money for righteousness, that estimates the value of property above the value of girls." The result was that the women called an election and recalled this man from the bench,—this judge who was so secure in his position until the women of California were accorded the right of suffrage.

In the exercise of the right of franchise, women everywhere will be governed more by principle than by party politics. Experience has shown that when the fundamentally human questions are at stake, especially those which concern the exploitation of her sex by

men, women forget their differences of creed, of caste, and of politics, and unite to protect their own. They will wipe out the curse of white slavery everywhere, as they have done in New Zealand, where such a thing is unknown, because of equal suffrage. They are already making rapid progress in doing away with it wherever they have the ballot.

In the States where they have had the vote they have increased the average age of consent of girls to seventeen and a half years, where the average in the non-suffrage States is fifteen years; in fact, in some of the States it is as low as ten. Men do not change these laws. One of the first laws which women had enacted after getting the vote in Colorado, was the raising of the age of consent in that State to eighteen years. When the final vote was taken on the measure one of the "honorable" representatives blurted out, "Now, that's the devil of giving women the ballot." This man and his like have not yet seen the end of "the devil of giving women the ballot."

Woman's coming into her own politically will have much the same effect upon present society as the coming of woman into them had

upon the mining camps of the West. They will clean up the foul places and the demoralized conditions, that are largely the result of one-sex rule.

President Schurman of Cornell University says: "In the administration of many public affairs men would be greatly helped if they enjoyed the co-operation of women. I mention as examples of those governmental activities in which women could be of surely great assistance, the problem of health and municipal cleanliness, of education, of social purity. I believe, also, that woman might and will exercise great influence for good in the extension of international good-will and the preservation of international peace."

The efforts that women are making to-day to bring about international peace and the abolition of war is sufficient proof of what they will do in this respect when they have the political power to enforce their views.

Yet woman's position in regard to war is one of the main props of anti-suffragists in their opposition to giving her the ballot. Woman should not vote, they say, because she cannot carry arms and defend the home in

time of war. The war in Europe to-day is sweeping away that last argument. For what are the women of those unfortunate warring countries doing if not helping to defend their homes? What are the women doctors and nurses at the front doing if not risking their lives to save the lives of men, whom the cruelty of war has left wounded or crippled, or stricken with some foul disease? Who bore and reared the soldiers who are bearing arms in the defense of their country?

There is no part of the human struggle in which woman does not bear her full share. There is no phase of life into which the woman and the home do not enter, of which they have not always been the essential elements. In the two greatest events in our own national life, the gaining of our independence and the freeing of the slave, women did their part as bravely as the men. They did not bear arms but they bore and trained the soldiers who fought the battles. Two million men fighting the battles of the Civil War were their mothers' boys under twenty-one years of age! Was there a single hour when the mothers of those boys were not there with them? The

mother was not only there with her prayers, but her spirit animated every one of them. It was she who taught the boys to be men,—brave, noble men; who trained them to be patriots, lovers of freedom, to give their lives for their country. The home was in every camp, on every battle-field; it was present in all the forced marches, in all the suffering. The home was in every army prison. The mother's boy was there, the mother's sympathy was there, the mother's heart was there. The Red Cross that cared for the soldiers on the battle-field and comforted them in the hospitals was only one arm of the American home stretched forth to aid the suffering. It was the American home that saved the nation. The character and strength of the people was home-made then as it is now.

To-day the mother of the race is striving to protect the home, not only from the horrors of war, but from enemies even more dangerous than war,—the intriguer, the gambler, and the libertine, the foes of morality and health.

But how is woman to defend the home except she share with man in the powers of government that affects its every interest? Is it

not time for Americans, who like to think that they lead in the van of progress, to recognize as a unit that the nation is but an enlarged home of the whole people, and that this home requires the different faculties and the common devotion of both men and women?

If we admit that woman has her own mission to perform for civilization, then, surely, it is only fair and manly that we accord her the means, without which she is helpless to do her part independently, directly, as a responsible human being. Only when Woman Suffrage becomes universal in our country may we expect to progress truly as a free people, to bear adequately the full burden of our responsibilities and work out our destiny as a great nation.

CHAPTER IV

THE TWENTIETH CENTURY WOMAN AND HER CAREER

"Give us labor and the training which fits for labor! We demand this, not for ourselves alone, but for the race."

This is how one of the finest and sanest of feminist writers, Olive Schreiner, synthesizes the diverse demands of modern women throughout the world.

The great problem of the human race, especially of the men and women of to-day, is to find the right place for each individual; the place each is best fitted to fill; to give each the work which can be done best with joy and enthusiasm. In the solution of this problem lies the most rapid advance of mankind, for the greatest work that any human being ever does is done along the line of the least mental resistance; that is, along the line of greatest mental capability.

She is the happiest, as well as the most useful woman, who has the full exercise of her God-given gifts; who has most completely expressed herself, brought out and developed the forces, the powers, the qualities which the Creator enfolded in her nature. She is the most intelligent and competent wife and mother who is first developed as an all-round human being, with faculties and possibilities aside from those of sex.

Phillips Brooks said that one can never be satisfied to live a half life when he has once discovered that it *is* a half life. To-day woman is striving to realize the fuller life, the complete life, and to develop in accordance with it. She has brought into the world a sealed message for humanity, the man has no right to keep her from delivering it on account of the preposterous supposition that the place of every woman is in the home and nowhere else. He has no more right to rob her of the opportunity to realize her ambition, her life vision, than he has to rob her of her property.

The best, the highest thing in any human being, cannot unfold without perfect mental as well as physical freedom. Many people go

through life headed in the wrong direction, their powers locked up tight within them, either because they have never had freedom for untrammeled self-expression, or have never discovered their real selves. In either case life is narrowed and often embittered with the consciousness of pent-up possibilities which they are powerless to develop. No one will ever know the tragedy and the suffering that resulted from the tradition that condemned women to be treated as mental dwarfs, incapable of self-direction, to be absolutely at the mercy of the dominant sex so far as development of their highest powers were concerned.

We can hardly realize that as late as the first quarter of the nineteenth century the Boards of Education of cultured and enlightened Boston decided, as a privilege to the "weaker sex," to allow the girls to use the high school when the boys were not using it!

Many still living can remember what a protest men sent up at the mere suggestion that a girl should have the advantage of a higher education as well as a boy. "Why, it would spoil her, she would be unsexed! She would lose her femininity and her charm." This was the

affrighted cry heard on every side. In the girlhood of Lucy Stone, Susan B. Anthony, and the great women pioneers of their time, men thought it a terrible calamity for girls to aspire to a college education. Such daring aspirants were ridiculed by their parents; their fathers and their male friends would not even hear of such a thing. At every step of woman's progress, the same thing has happened. Men have opposed and protested. She has had to fight every inch of her way to freedom, the right of self-direction and the free use of her God-given powers.

Just before the opening of the Civil War, the Medical Society of Philadelphia passed a resolution of excommunication against every physician who would teach in medical schools for women, and every one who would even consult with a woman physician, or with a man teaching in women's institutions!

Less than half a century ago a woman preacher, physician, or lawyer, attracted a great deal of unpleasant attention; in fact, professional women were often insulted. When Ann Preston and Emiline Cleveland, two very remarkable women and superb scholars, en-

tered the first hospital opened to women for clinical training, the men, lined up on each side of the passageway, called them all sorts of foul names; hooted, yelled, and shouted indecencies at them, as they passed into the operating room.

In early days so great was the prejudice against female writers that many a woman wrote under a man's name. The business woman was looked upon with suspicion and derision. The very idea of a woman in business was unfeminine, and, as a man thought, tended to unsex her.

"None of that sort of girl for me," cried young men, when women first began to go into business offices and to have independent vocations. "She will be unsexed, she will not be domestic, she will have lost much of her femininity, her grace, her charm, and sweetness, which have made her so attractive in the past."

This has always been the attitude of man toward independence in woman. He has always seemed to think that she was made for him, and that her only aim in life should be to please him. His opposition to her education, her going into business, has largely been be-

cause he feared these pursuits might make her less desirable, less attractive to him. He has never seemed to consider seriously whether it would be better and more broadening for her; the question has always been how it would affect him. It never seemed to occur to men that even if women were to lose some of the attractions which masculinity admires that was no reason why they should be kept from doing what they desired and considered best for themselves.

Because of such mistaken ideas in the past, regarding the girl's vocation, young women who were forced by family reverses to enter a business career very frequently did so secretly. I have known girls of good family who employed every effort to conceal the fact that they were employed in business offices. They would often walk blocks out of their way to mislead friends or acquaintances they chanced to meet on their journeys to and from work.

One well-educated young woman of an impoverished aristocratic family for years got up at four o'clock every morning, even in the winter, to take an early train to a distant city where she was employed rather than work

where she lived and be ostracized as a wage-earner. The people of her home town believed she was a student and that her daily trips were to and from school.

Think of the humiliation the girl of the past generation suffered because of the false standards of society in regard to her "sphere"! How many precious years and opportunities for growth, for enlargement, she has missed while waiting for marriage!

The traditions of the past, however, are rapidly falling away from the emancipated woman of the twentieth century. In this new era tens of thousands of girls are finding openings for the exercise of their talents in all departments of life. Woman is realizing that achievement is sexless; that she can be as independent as man, and that there are just as many opportunities and fields of usefulness for her as there are for him.

In every field that women have entered they are proving the fallacy of the objections advanced against their employment outside the home. The old-time prejudices are rapidly being relegated to the dust heaps of the past.

The twentieth century business woman is

demonstrating that a career in the commercial world need not, and does not, unsex her. On the contrary, her business knowledge of affairs is broadening her outlook on life, and helping her marvelously to improve the conditions in her home. As a matter of fact, the progress she has thus far made under masculine protest has left her upon a higher plane, has made her larger, nobler, more intelligent, more attractive than ever.

The woman lawyer, the woman merchant, the woman physician—the new woman in the professions, in business and in social work, are demonstrating how tremendously civilization would have been advanced above its present status, if, instead of the waste of the greater part of woman's ability in the past, it had been utilized for the uplift and progress of the race.

Existence without an aim, without a worthy purpose, is worse than wasted. We are put on this planet to do something, and whoever refuses to pay the price for growth in active effort to accomplish something worthy of life, must pay the penalty in deterioration, in paralysis of ability.

Brain-cells, faculties that are not exercised,

atrophy. There is no way to get around the great law of the universe—use or lose. Whoever ceases to climb begins to go down, to deteriorate, and there is only one way to ascend in this world, and that is by self-climbing. No one else can do it for us. There is a curse everywhere in the universe upon inaction.

Men have developed marvelously because no restriction has been placed on their growth. A thousand vocations have been open to them; no limit has ever been set to their desire or opportunity for self-expression, while women have been run into one uniform, narrow mold. It is no exaggeration to say that the emancipation of woman, her freedom to develop as unrestrictedly as man, means a million times more to the world than the emancipation of the world's slaves.

We have always heard a great deal of cheap talk about girls' inferiority to boys, when the fact is that until recently girls have never had half a chance with the boys. Apart from the question of education or vocations they have been handicapped, cramped, confined, held back, stifled in a thousand ways. They have always heard from the cradle up, "You can't

do this; you can't do that; you can't do the other because you are a girl. You can't do what your brother does." In other words, her natural instincts were constantly suppressed, while his were given full play.

This over-emphasizing of sex in the child has dwarfed the female development and wrought much harm in other directions. Children should be brought up as human beings, not as girls or boys. Even to-day the girl is made too conscious of the difference in sex. As a human being she has the same rights as the boy, and she should be permitted to develop as freely. The difference in sex is a comparatively slight physical differentiation. The minds of the young brother and sister are practically alike, and the girl in general would be much stronger, more virile and more self-reliant if she were reared without so much emphasis on her sex. The capabilities are in the girl as in the boy, and only need development. This has been proved in many instances.

We all know what tremendous undreamed of resources are often called forth from girls who have been tenderly reared. They have not

been brought up to work and have never learned how to earn their own living. Then a great emergency comes: the father dies and the business goes to the board, or some other great misfortune sweeps away their means, their home. One of these tenderly reared girls shoulders the family responsibility, unfolds marvelous powers, great resources, ingenuity, originality, initiative, and erects a new business on the ruins of the old, or in some other way manages not only to help herself but to support a mother and smaller children. If so many girls without previous training in practical affairs are performing such wonders, what may we not expect of the new girl who comes superbly equipped, well-educated, practically trained to the new opportunity that confronts her!

What intellect is capable of estimating the possibilities of the new woman in the field of medicine! She has always been the angel in the sick-room, but add to her tact and sympathy, her tenderness and gentleness, the scientific training and experience which male physicians have had, and she will perform miracles. Not even yet has she had anything like an equal

chance with man in the study of hospital practice, in the clinics, in the operating room.

I believe that the new girl has a great future in the banking business. She is naturally accurate, and more honest than man. She is also, as a rule, free from the gambling instinct which is the ruin of so many men. The surety companies who bond bank clerks, and other men who handle money say that the larger part of those for whom they go security go wrong through gambling habits, and especially through their passion for betting on horse-races.

There will be many vocations in which women can become specialists—for instance, sanitary science, inspection of tenement houses and the conditions of the poor. Considering how expert a woman could easily become in these matters, two or three hours a day of special work away from her home should enable her to earn considerable money.

Woman's home instinct, her love hunger will often speak too loudly in her nature to be silenced even by the prospects of a successful career outside. Whatever her talent a womanly woman "often hears the voices of children

clamoring for admission to the gates of life she alone can open." In any event, the freedom of the new woman will result in developing undreamed of talents, which will enable her to do marvelous things outside the home, even though she may be a wife and mother.

The new woman will not allow the factory wheels to drown the kindergarten songs; she will insist that children have their childhood; she is going to protest against the greed that robs multitudes of children of their birthright. She is going to put great emphasis upon living here and now, in getting happiness as we go along, rather than postponing it to some indefinite future.

There are multitudes of women in this country to-day who have tried to quiet the persistence of their longings and their cravings for a career by the suggestion: "By and by, when my responsibilities are less, I will get time to devote to the career of my dream." What tongue or pen could ever adequately describe the tragedies of thwarted ambitions of wives and mothers! Who can ever tell what they suffer in trying to silence and stifle the persistent cravings of their ambition!

The Creator never meant that the girl who longs for a career outside the home should abandon the life purpose which He implanted strongly in the very bent of her nature. Because a woman with a genius for medicine, art, music, literature, or business chooses to marry is no reason why she should sacrifice her talents, and be forced to do housework against which her whole nature protests.

Science has entered the home to emancipate the housewife from tedious details and monotonous routine. The time thus gained will give her opportunity to cultivate and exercise faculties that otherwise would never be called into play.

There is going to be a great opening in the future for talented young wives, who have been trained in special lines, and the greater their facility and experience as specialists, the more remunerative their services, and the shorter their hours of employment outside the home. For example, suppose a young married woman perfected herself in some special line of educational work or vocational training, so that she would be considered an authority; for an hour's lecture she could earn fair com-

pensation and would have a very great advantage over the general teacher who never had time to specialize in any subject.

Women to-day both married and unmarried are successfully doing the work formerly done by men in hundreds of occupations, and because of their special adaptability, they are doing it well. The census gives over three hundred occupations in which women are actively engaged, and if woman in all these has made good who shall dare to put a limit to her activity in the future?

CHAPTER V

THE GIRL AND HER EDUCATION

In an address before the delegates of the International Council of Women, in Vienna, Mrs. May Wright Sewell said that the women of the United States were aiming at equalization of opportunity, and were actuated by the true spirit of democracy in trying to level everybody up, and not down. The National Women's Council, she explained, hoped to bring men up to the level of women in purity, while women ought to be leveled up to the masculine standard in broad-mindedness and culture.

The opportunity for education, the freedom for self-expression and personal development of the women of to-day are rapidly accomplishing those much to be desired objects. In time we will have a new race of men, pure men, as well as a more broadly cultured because a more practically educated race of women. The lev-

eling up process is at work in all directions. But there are many important problems that must be solved before we can reach our goal. One of these is the education and training of the girl of to-day, the mother of to-morrow. This supersedes all others in its far-reaching effects, for the destiny of the race is wrapped up in the mother.

The new education must be fitted to the woman's nature. The training she has received in college, the curriculum of which was planned for men, while it has shown that she is capable of scholarly achievement, has not developed her feminine nature. Her training must be differentiated from the man's training, and it must point toward the feminine ideal. Society cannot afford to try to make men out of women, to duplicate man's work, because women have a distinctive mission to mankind. They have a feminine, not a masculine, message for the world, and their training should be along the line of feminine adaptability.

The question of woman's education has advanced far beyond the stage when doctors solemnly declared that the female organism was

not adapted by nature to bear either the physical or mental strain of higher education. People do not ask nowadays, "Are women equal to a college education?" but, "What kind of a college education, what sort of a curriculum best meets woman's needs?"

There is a general feeling even among women college graduates themselves that, while they are quite capable of acquitting themselves with honor in university requirements with men, another realm of their natures, and that the *woman* in them, is left quite untouched and untrained by the present range of studies for A.B. in the woman's college.

Although they take a natural pride in having done what not long ago it was impossible for girls even to attempt; although their diplomas in many cases rank them above their brothers, they realize that there is still something very seriously lacking in their equipment for life. It is in answer to this growing feeling of dissatisfaction, this sense of incompleteness or one-sidedness in the higher education of women that the women's colleges are now trying to arrange a curriculum which shall be, not simply a copy of the curriculum in men's

colleges, but one especially adapted to develop woman symmetrically and to bring out her best abilities.

This is a move in the right direction. If, as Ellen Key says, our present form of man-made government is a celibacy, our man-made system of education is equally so. Women must unite with men in working out a system that shall meet the needs of both sexes. If society is ever to make a complete whole, we must marry the abilities of both sexes, not only in the functions of government, but in the broad field of education, which trains for life itself. It is true that in the elementary and practical branches the education of girls should be similar to that of boys, but after the elementary stages are passed, there are certain lines which are particular and peculiar to each sex apart from the other.

Woman's education and her place as a factor in public life are still in the transition stage of evolution; but there is no doubt that she has her own public work to do, fundamental to the home, the school, public health, cleanliness, the factory and wage problem, child labor—all conditions of modern social welfare.

She is as indispensable to society as man. What we need is entire harmony of co-operation.

> Two heads in council, two beside the hearth,
> Two in the tangled business of the world,
> Two in the liberal offices of life.

The girl must be trained and educated, as fully as her brother is trained and educated,—not merely to simulate him, but to complement him. Her own faculties, the genius of woman, necessary to balance and complete the new society, must be developed in her and given free scope for action.

The ideal solidarity of humanity means that every member of society shall be so trained and so educated as to give the best of himself, not his second best, to society. The girl was not intended to fill just the same niche in society as the boy. She is of a different human type, she is of different fiber, her brain is of different texture. It is not a question which is the abler or superior. We might as well try to compare the rose with the California pine. They are not comparable; they serve entirely different purposes. Each sex has natural endowments and qualities in which the opposite

sex cannot hope to compete. Girls have many qualities which are peculiar to their sex, qualities which dominate in their natures, and the new woman should be trained in a manner to develop these qualities in which she is peculiarly strong.

As yet woman has only had a partial opportunity to develop herself, because for centuries not only her education and training but everything relating to her, great and small alike, have been pointed toward man. They have been man-directed because he has been the stronger force in civilization, but the growing power of woman is rapidly forcing even the most conservative nations to begin to reckon with her from her own point of view. Neither the old-time training, nor the more or less experimental schooling of the modern woman's college, will answer the demands of the new civilization for the woman of the future.

She is going to develop herself along the line of her own individuality, without any effort to imitate man's work, and she is going to be far more contented and very much happier, because of her more complete self-expression. Her cultivation of the more virile and practical

side of her nature, self-reliance, independence, self-help, are going to bring out many new powers and vast resources which were never aroused in the old-time girl.

In the past all the vigorous and initiative qualities were supposed to belong exclusively to men. Hitherto they have been the providers, the protectors, the pushers, the openers-up of new resources, and new possibilities. They were educated to assume great responsibilities, and naturally took the leadership of affairs. They took it for granted that woman was weak and defenseless, that she was unable to make her way alone or to protect herself.

The education of woman is demonstrating in a remarkable way the fallacy of this idea. It is also bringing into ever-increasing prominence a new ideal of human society, that which results from the blending of the male and female ideals. Wherever in the world's history either sex has worked independently of, and tried to get along without, the other the outcome has been disastrous. We are made in halves. No human being has ever yet been a complete whole. The masculine brain has only half of the qualities necessary to make a

complete, full-rounded human being. The finer, more sensitive, more sympathetic brain of the female is required in all the affairs of life to supplement the coarser, more constructive brain of the male.

The progress of the race thus far has been in proportion to the completeness of the blending of the masculine and the feminine ideals. Nations have come to grief in the ratio to which they have ignored the necessity of this sex blending. The strength of a people depends upon the blending of the sex differences.

The female has something of supreme importance to introduce into the human government, a note which has been sadly missing,—the harmonizing, humanizing note. Woman's experience has given her a knowledge of certain phases of life which man, no matter what his education or training, can never acquire. She alone can introduce this new note which society so much needs. It is not a question of whether man wants this note, nor is it wholly a question of whether woman wants to give it. It is a duty she owes the race. She rendered a service to mankind at the beginning which man could not render, and she

alone can continue a service which man cannot give.

For this reason the question of her education is even more important than that of man. It is fair to presume that in certain directions it will be felt much more than this. That is, it will have a greater shaping influence upon society and upon the ideals of the community. As soon as young men graduate they plunge into their vocations. There is where their education is most felt. But it is noticeable that the girl's education is felt more in the community, in the church, in clubs, and in society generally. The properly educated woman makes a much better citizen, an infinitely better and more competent parent than the man.

One of the features of woman's education that until recently has been wholly overlooked is now forcing itself upon the attention of women themselves. They are realizing as never before that if they are to do their full share of the world's work they must have a more practical training in regard to financial matters.

In the past, woman's training having been entirely toward passivity, obeying instead of

commanding, serving instead of being served, her property as well as her person being owned and controlled by man, she had nothing to do with the handling of money. She knew nothing about its value, and was as ignorant as a baby of anything and everything relating to property, or property rights. As a matter of fact she had none. In any legal transactions concerning such things women were merely asked and expected to "sign here"; to put their names to documents which they not only did not understand but rarely read.

Even to-day the majority of women are deplorably ignorant in regard to business methods. And it is a shameful fact that even male relatives will take advantage of a woman when it comes to matters of property or money. Many widows and unmarried women who were never trained to know the value of a dollar, or how to take care of it, have been the prey not only of unprincipled lawyers and trustees, but even of brothers, uncles, cousins, or other men relations. It is not uncommon to find women otherwise fairly well educated who do not even take the trouble to get a receipt when paying out money, and who know nothing of what it

means to sign their names to papers. In fact, they will sign almost anything that they are asked to, often without reading to what they affix their signatures.

I have known some pitiable instances of women who gave full power of attorney to a relative without in the least realizing what this meant that a person so delegated could dispose of all their property, could perform any legal act regarding it which they themselves were entitled to perform. Many women of property have gone abroad, leaving full power of attorney to those who were not worthy of such power, and oftentimes on their return have found themselves penniless.

Many thousands of such unfortunate victims of business ignorance have lost their homes and have been left utterly destitute; while many have died broken-hearted because, through their own incapacity and somebody's dishonesty, they found themselves unable to rear and educate their children.

How many women, whose husbands die suddenly, are left with large business responsibilities, which they are utterly unfit to assume! They are at the mercy of designing lawyers or

dishonest men, who well know that they are mere babies in their hands, when it comes to important transactions.

Some one has said that the ignorance of a great majority of American women concerning the simplest facts and forms of business is pathetic. Thousands of girls are sent out into the world with what is called finished educations, who cannot even give a proper receipt for money, to say nothing of drawing a promissory note, a draft, or a bill, or understanding the significance and importance of business contracts. Such a woman presented a check for payment to the paying teller of her bank. He passed it back to her with the request that she be kind enough to endorse it. She wrote on the back of the check, "I have done business with this bank for many years, and I believe it to be all right. Mrs. James B. Brown."

In the future women will not be brought up so foolishly ignorant of business and financial affairs. They will not be victims of ignorance on the one hand and dishonesty on the other. They will have a business training, and will know how to take care of their property as well as to earn a living outside the home if need be.

The new education will leave no side of the feminine nature undeveloped, untrained. It will fit woman in every way for the remarkable opportunities and the great possibilities that are opening up to her. These are giving a keen edge and a tremendous stimulus to her ambition. In the future she is going to aspire as never before for place and power; and she must be fully equipped for the tasks awaiting her. No half-way, finishing-school methods will do for the new girl. Her education along the lines of public responsibility is of vast importance because there is a constantly increasing demand for professionally trained women in this field.

But of still greater importance, that which outranks everything else, is the training for parenthood. There is growing insistence on the demand for more efficient, more scientifically trained motherhood. For the sake of the home and society it is imperative that our mothers be more practically educated, better instructed and fitted for their great responsibilities. Every girl must be well trained in domestic science, in housekeeping and in homemaking as well as for a wage-earning career.

The custom of rearing one's daughter like a delicate hothouse plant at home and then all at once putting her out into an arctic climate, as it were, is fatal. She should be fitted gradually to the world in which she is to live. She should be fortified by a fine training for her independence, and well equipped for her self-support.

The coming girl will know herself, will understand her own nature, her organism and its needs. The "innocent" girl is rapidly passing. The girl of the future is not going to be sent out among the masculine wolves without being safeguarded by a scientific knowledge of her sex nature, so that she will know how to protect herself. There is not going to be that fatal ignorance of vital matters that has been so carefully cultivated in our girls of the past under the name of "innocence."

Experience has shown that men, as a mass, cannot be trusted to raise the moral standards, and this most important work of civilization must be done by women. The intelligent, properly educated girl of the future will very materially raise the marriage standards. There will be less of the animal, less of the

gross; our marriages will be more mental, more spiritual, more intelligent, than formerly.

The bride-to-be will have been so trained, so strengthened by the right kind of knowledge that she will know what she is doing when she goes to the altar. She will be posted upon the step she is taking and not go ignorantly and blindfolded as in the past. What a price in frightful tragedies mothers have compelled their daughters to pay for the preservation of their "innocence"! Sex knowledge is protection. Ignorance in these most sacred matters is fatal.

The sex education of our children is based on the principle that knowledge is power, that it *safeguards*. Our schools and colleges give instruction on scores of subjects which are never used directly in life, but are taught for the sake of discipline; and yet the very subject, the ignorance of which has wrecked more human beings than any other one thing, and knowledge of which would serve both for discipline and development, is left untouched.

"Many generations have joined the 'conspiracy of silence' in matters pertaining to sex," says President Fowler, of Reed College.

"Having almost no opportunity to hear sex and matrimony discussed with reverence, our young people have almost invariably heard these matters discussed with vulgarity. Sex aspects of hygiene should be dealt with as a phase of school hygiene."

Proper training of the young along sex lines would largely do away with the white slave traffic. Many educated girls who come from good homes to the large cities to take up some vocation, find life so lonely and its problems so very difficult that they are often an easy prey to the wily, smooth, diplomatic, unprincipled men who take advantage of their loneliness, their longing for a home, for sympathy, and for male society.

The very sense of freedom, the liberty which girls feel when they first get away from restraint, especially if the parents' rule has been severe, is very dangerous to the girl who has not had a practical training, who has not learned the lessons of self-control and self-reliance in her home.

The new education, planned to meet the changed conditions, will call out of the feminine nature great powers which have never

before been developed. It will uncover marvelous resources, which woman never dreamed she possessed. It will call out her inventiveness, her resourcefulness, her masterfulness. Instead of the merely decorative, ornamental figure she has been in the recent past, she is going to be a new and powerful force in civilization.

The coming woman will be educated in a broad, all-round manner, that will fit her to meet grandly all the duties of life; and she will be measured by her character and efficiency, by what she accomplishes, by the degree in which she unfolds in self-expression. She will stand for more in her community; she will mean more as a wife, mother, and sister because of her better education, her independent training, her self-reliance.

CHAPTER VI

THE FUTURE OF OUR DAUGHTERS

In talking of the future of his four little children, a prominent lawyer said: "For the two boys it is not so serious, but I lie down at night afraid to die and leave my daughters only a bank account." "Year by year, too," commented a distinguished educator, "the experiences of life are teaching mothers that happiness does not necessarily come to their daughters when accounts are large and banks are sound, but that on the contrary they take grave risks when they trust everything to accumulated wealth and the chance of a happy marriage."

No human being is absolutely insured against the accidents of fortune unless he has that within himself which leaves him master of circumstances. As far as dollars and cents are concerned the millionaire of to-day may be the pauper of to-morrow. The man or woman incapable of making an independent living with

hand or brain will always be at the mercy of circumstances. It is positive cruelty for parents to bring up children in such a way that they will be helpless should any reverse sweep away the money or property in which they put their sole dependence.

Think of the many business and professional men who every year because of ill health, inefficient or dishonest partners, or other unfortunate conditions, for undreamed of reasons, lose their business or are unsuccessful in their profession or specialty! Think of the thousands of young orphan girls and widows thrown on their own resources, obliged suddenly to earn their own living and to provide for others dependent upon them, without any training whatever for an independent livelihood!

There is not one of us who can not recall tragedies of this kind. They are being enacted every day, and the untrained women are always the victims.

The boy who is not trained with some purpose in view, fitted for some definite calling, or at least with the understanding that he must make his own living, is almost unknown even

among the very rich to-day. But in a great many families the daughter is still supposed to be merely ornamental; to learn music, a smattering of foreign languages, how to embroider, how to carry on a small-talk conversation, to enter and leave a room properly, to dance, to dress well and look well—in short to be "genteel" is all that is desired of her. While her brother is taught to be useful, she is trained to be useless. Although hundreds of new occupations have opened for women during the past score of years, we yet find thousands of girls grown to womanhood without definiteness of purpose or plan; without life foundations.

The late Queen Victoria's father, the Duke of Kent, died when she was but eight months old. The House of Commons sent a committee with an address of condolence to the afflicted widow, who met them with her little daughter in her arms. Presenting the baby to them as their future sovereign, the Duchess assured them of her determination to consecrate all her energies to preparing the child for the distinguished position she was destined to fill.

The whole object of this mother was to inspire her child with a noble aim, to saturate her

mind with the idea that she must live for a great purpose, that, as her sovereign, England expected great things of her. When the little queen grew older and public demonstrations were made in her honor, her mother was wont to say to her: "It is not you, but your future office and rank which are regarded by the country. You must so act as never to bring that rank and office into disgrace and disrespect."

She is a wise mother who trains her daughter so that she shall be able to measure up to the biggest things expected of her. Every girl has a right to be reared as Queen Victoria was, with a definite purpose, outside of the office of wife and mother, in view. Queen Victoria was as preëminently successful in her vocation as ruler as she was in the sacred relations of wife and mother. The breadth and excellence of her training for her vocation helped her to be a better wife and mother, just as her thorough preparation on the woman side of her nature for those offices made her a better queen. Victoria's shrewd common sense and practical business efficiency in affairs of state, even as a young girl, won her the respect

and admiration of her ministers, gray-haired statesmen, who had spent their lives in the service of their country.

On a more democratic level, but along exactly similar human lines, it is noticeable that in proportion to her efficiency and her ability to earn a living, the self-reliant girl wins the admiration of young men. They are sensible of the fact that the girl who has had a good business training will be more likely to run a home on business principles and also will be in a much better condition to take care of herself and her children in case of financial calamity which might come to the home than one who has had no such preparation for life. Not only that, but young men know that girls of this kind, experienced in business methods, are more thrifty than the unexperienced. They know the value of money when they have earned it by hard work. They are more methodical, systematic, and make better housekeepers, better wives and better mothers for their practical training.

The time is coming when there will be no place in the human plan for drones or dolls. There will no longer be a helpless, clinging,

parlor ornament sort of a girl. Every girl will consider it a disgrace not to have a life purpose, a worthy aim. No life can be poised without a consciousness of ability to care, at least, for oneself. The only way to build up a strong, sturdy character is by way of that sort of self-help and self-reliance which will make you absolutely independent so far as your living is concerned. This is the only position in which a normal adult can thoroughly respect himself or herself.

If a girl who has finished her education does not train herself for self-support, if she becomes a parasite, neither the wealth nor the standing of her family can keep her from being a weakling, a society drone. The consciousness of not being able to earn her own living strikes at the very root of her self-respect and weakens her life foundation, placing her at a tremendous disadvantage. Even the girl who feels sure that she is going to marry is in a very unsafe, uncertain position if she has not been trained in some occupation or profession for earning an independent livelihood.

There are right in this country to-day thousands of young widows with children whose

husbands died without leaving them a competence; in many instances not only without a home or a dollar, but with a legacy of debts. Either their husbands were unfortunate in business or were incompetent, or for some reason or another failed to make any provision for those dependent on them.

The mothers of most of these unfortunate women very likely did not think it necessary for their daughters to learn a trade or to take up a profession. They did not think it necessary for a girl who was to marry and have a home of her own to be able to earn her livelihood. And now here is the cherished daughter—one of thousands of young mothers in a similar predicament—not only obliged to earn a living for herself, but also to educate and provide for her children, and give them a start in the world.

Recently, a young woman of this class came to me for advice. The story she told was pitifully familiar. Her husband had died after losing his business and every bit of property he owned, even to the home, and she was left utterly destitute with three little children to care for. She had been a petted only daugh-

ter, reared in luxury, waited upon all her life by servants and, of course, had never learned to do any kind of useful work. With tears in her eyes, this unfortunate widow told me she had ruined her health doing the coarsest menial work, and indeed had almost killed herself in an effort to earn a living for her children and make possible for them even the humblest sort of home.

The tragedy of the unskilled, unmarried woman, unexpectedly thrown on her own resources is hardly less painful. Hurled without warning or preparation into the fierce whirl of the competitive labor market, after she has lost her youth and much of her attractiveness, not so well able to adapt herself to new situations as younger girls and pitifully handicapped by her complete ignorance of any trade or profession—unskilled in any line which would furnish her a means of making a living—her fate is indeed a sad one.

Take no chances with your future, my young girl friend. Do not bank upon your own or your future husband's continued prosperity, or too much upon your confidence in a poor man's ability to make his way in the world. There

are a thousand pitfalls, modifying and changing conditions, which no human foresight can forestall. There is only one way that is at all safe or certain, and that is to train yourself in some trade or profession or calling which will make you independent so far as human foresight and skill can protect you. Then no matter what comes or goes, if you take care of your health, you can earn your own living; you can be reasonably independent.

The sense that one has no protection, in case of misfortune or accident to those on whom they are dependent for the necessaries of life, is a great source of anxiety, and a consequent weakener of character. A thorough preparation for all exigencies gives one a sense of strength, of virility, of efficiency that nothing else can give. The consciousness that in case of need one would not be able even to feed and clothe oneself or provide a shelter is humiliating to self-respect and deteriorating to character.

It is most unfortunate that any girl should be brought up to-day with the antiquated idea that marriage is everything, and that other things do not count much. Yet even in this

progressive age, we see young women everywhere with splendid possibilities who seem to be just waiting—waiting for what they have been brought up to believe is the one and only supreme event in their lives. Many of them might broaden their education and improve themselves wonderfully while they are waiting for the right man to come along; and did they but know it, they are not half as likely to find the right man while waiting inactively as when they are vigorously preparing themselves for a large and useful life, or when actively engaged in useful work of some sort.

The first thing for a girl to do in considering a career is to take a careful inventory of her success assets as a human being without regard to the sex question. She will find she has many qualities which give her a tremendous advantage over man in certain lines of endeavor; that it is not in being a slave to precedent or masculine example that she will be most successful, but in following her own intuition and tastes wherever they may lead.

One of the most striking advantages the new girl has over man is her quicker mentality, her remarkable intuition. The man depends upon

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his reasoning, but the woman sees beneath his logic. She arrives at conclusions which are pretty accurate, intuitively. Women are quick in sizing up people; weighing and measuring character, while men, many even with great ability, are sadly deficient in this respect. Woman's reasoning while not so logical, is deeper, more penetrating than man's.

How often we hear men say: "If I had only taken my wife's advice I should never have been in this fix. My wife warned me against this man whom I was thinking of taking into partnership with me. She told me to look out for him; she did not like his eye. She said her instinct told her that he could not be trusted; that he was not reliable."

Woman is also a much better judge of the ability of employees than man. There are women in many of our large business establishments who if they had the hiring of the help would discharge, because of unfitness, from twenty-five to fifty per cent. of those employed.

I have in mind a young woman who on account of the illness of her employer was put into temporary management, and who, in a few months had raised the standard of service

so much that when the man recovered his health, he left this young woman in charge. He had never realized what a lot of "dead wood" there was in his business, nor the demoralization of his whole establishment from having favorites in responsible positions for which they were utterly unfitted, and holding on to "has beens," and managers' pets who had outlived their usefulness.

Woman is naturally more of a diplomat than man. There are many reasons to believe that the coming woman is going to make her mark in diplomacy, and in many other departments of government. In ancient times, because of their greater powers of persuasion, readier tact, keener powers of observation and more brilliant conversational gifts, women were considered better diplomats than men.

One of the things that have given women in some fields the reputation of being inferior mentally to men is the fact that they do not commit themselves to their vocation with the same determination to win out as do young men. The reason for this is that the majority of young women feel that they are ultimately to marry, and consequently they look upon

their work as a mere stop-over matter, something to supply temporary needs while waiting for their real vocation. In this connection it has been said that the great majority of the younger female teachers in this country are on the "home waiting list"; that they are just teaching, not because they feel a call to that vocation, but that it is the most refined sort of work to do while waiting to marry and get a home of their own.

The average girl does not study the matter of adaptability to the vocation she chooses as does the average boy. As a consequence, there are multitudes of girls to-day clerking in stores and filling stenographic and other positions, who are infinitely better adapted to special kinds of work which have a closer affinity to women's needs, such as millinery, dressmaking, domestic economy, and other distinctively feminine occupations.

Girls especially who have had a liberal education are attracted to teaching, or literary work, not because they are adapted to it, but because it seems a little more dignified to them than millinery, dressmaking, or work that does not require a scholarly education.

One of the great lessons for the coming girl to learn is that there is no stigma, no disgrace in any work that is necessary, and that the lowest task can be elevated into respect and dignity, provided the right mental attitude is back of it. Everything depends on the spirit brought into the work. The essential thing is, first to find out what Nature has in a particular way fitted you to do, and then prepare with all your might to do it as well as it can be done.

Everything is now tending towards specialization and scientific efficiency. In the future there will be no door open for the inefficient, untrained worker. There will be no place for the girls who think that there is no special reason for their taking a high stand in their life work; that there is no particular urge for them to reach the highest possible place in it. They will find it impossible to secure positions as stenographers, bookkeepers, clerks, or anything else by making six months' helter-skelter preparation for these offices after leaving grammar school or high school. There will be nothing for the girl who wants to get something quick and only for a little while; who

takes such short-range views of preparation for work; who prefers less remuneration with less preparation to a higher wage for more efficient work.

The rapid specialization of all branches of service is going to open up wonderful opportunities for the woman of the future, but she must prepare herself for her chosen vocation as man does. Every young woman, regardless of possible marriage, must specialize; she must realize that it is her privilege to become an artist instead of a mere artisan, in some useful occupation; otherwise she will not only be a less useful and independent being, but also a less happy one.

It will be some time before society is so readjusted to the new woman's needs that every woman will be able to make a straight line to a single aim. Before she can go direct to her goal, as her brother does, she will have to concentrate and stick to her purpose. When a boy chooses a vocation he goes to it for life. There is no mental reservation. If he starts in business he expects to stay there, to become a successful business man. If he starts in law he expects to remain a lawyer as long as he

lives. Whatever he chooses he intends to abide by his choice. In no other way can one succeed. Earnestness, concentration, and persistence must go into any work that will ever count in life.

When woman first entered the industrial world she tried to do the same things that men did, and in the same way, just as girls when they first began to go to college, and then into the professions, tried to compete with men in order to disabuse their minds of the idea of feminine inferiority. By tremendous effort these business and professional women made a splendid record in competition with men when, as a matter of fact, they might have made a much greater one along the line of their own peculiar bent, in carrying out the feminine ideal instead of trying to match the masculine. But, at the same time, it was these very remarkable records made by women that opened men's eyes to their great ability.

Many women are still under the impression that the chief thing is to ape the men. They studied together with them in high school, took the same courses in college, and seem to imagine that the new liberty which is

opening up to them in ever fuller measure means the duplication of man's work. They try to imitate the men even in their dress and manner, thus tending to become masculine.

Now, this is not the meaning of the woman's movement. The new woman is not in any sense an imitator. Her work is peculiarly feminine. And just here is where her greatest strength in the future is going to be, as it has always been in the past. It has been her femininity in the home, her femininity in love, her femininity in society, her feminine ideals in the past, that have distinguished woman's work, and in the extension of these ideals she will find her best opening, her biggest opportunities.

The rise to power and eminent position of Mrs. Ella Flagg Young as superintendent of the public schools of Chicago, in opposition to the entire political machinery of that city, is a splendid example of the possibilities of girls in their own peculiar fields. When it was thought that Mrs. Young might retire to private life, William Randolph Hearst offered her $10,000 a year to write occasional articles, giving advice to parents, for his chain of newspapers.

The excellence of women in the teaching vocation was strikingly attested so far back as the middle of the nineteenth century. A noted man, in urging an appropriation for the normal schools of his State said before the Legislature: "Gentlemen, we have all observed the fine manner in which the best and most cultivated women are educating their own children, and by utilizing this gift of woman we may put two females in every school to teach at half the price we now pay one inferior male."

There is a big field for women in social service and reform work. There is nothing that needs reforming more than our methods of reformation, and this is work for which women are peculiarly fitted. They have finer instincts, much more sympathy with suffering, and a far greater appreciation of human needs than men. Mothers are the natural reformers, and the time will come when through their work and influence the prison cell, the dungeon, and all the damnable methods of punishment now in vogue will exist only in history and museums to mock the barbarity of this age.

Already some scattering efforts are being

made here and there under masculine supervision to improve our prison system. But the new woman is going to do away altogether with man's inhumanity to man; she is going to reform the prisoners and bring them back to society again. She is going to do this by treating them humanely, and showing them that there is no crime a human being can commit, no sin so heinous as to erase from his nature entirely the image of his Maker.

There is no end to the work awaiting properly trained girls in the field of social service and uplift. I believe that a new profession is going to be developed in bringing interest and encouragement into the lonely, secluded lives of men and women in asylums, hospitals, and all sorts of institutions. Who can estimate the good which a cheerful, optimistic, unselfish girl could accomplish in sending to these unfortunate shut-ins letters filled with sunshine, encouragement, and hope! How many lonely lives would look forward to the coming of a cheery weekly letter!

Many educated girls, who come from homes of refinement and culture, are already finding very desirable vocations in settlement work.

The workers in this field are classed usually with professional people or those who follow artistic careers, like authors, artists, clergymen. They are doing splendid work in bringing the rich and poor in closer contact, thus helping to bridge the gulf that separates the two classes, and creating the opportunity for each to help the other, by better knowledge and understanding of each other.

There is going to be a tremendous field for women in home architecture. Two young women—Miss Anna Pendleton Schenck and Miss Marcia Mead—realizing this have recently formed a partnership and opened offices in a downtown section of New York City and are already filling orders for country and city homes. Woman is infinitely more capable of knowing the requirements of the home than man, and it is she, therefore, who should make the home plans and forestall some of the woeful conditions so often found in the man designed home.

The feminine note is needed just as much in our town and city architecture as it is in our homes. Think of what the blending of the feminine ideal with man's practicality would

mean to the esthetic appearance of our villages, towns, and cities!

The working out of the woman's ideal is not only constantly broadening and increasing her opportunities, but is making life more attractive everywhere. It is extending the home idea into the office, the store, the bank, the factory, the school, all our institutions.

Woman is not only improving and uplifting life on the material and spiritual sides; she is also developing its esthetic side. Consider how her influence has already revolutionized the decorative, the artistic side of business! Many of our stores are art galleries in comparison with what they used to be, and our banks are palaces of light and beauty when contrasted with the old-time dingy institution. More and more as she develops her individuality and the possibilities that have lain dormant, because of the lack of education and opportunity to cultivate and exercise them, will woman tend to make good man's failures in the past.

Society needs nothing quite so much to-day as well-equipped young women leaders in every line of endeavor to which the feminine ideal is attached. What we want more than anything

else is originality, not only in introducing new things, but in doing old things in a new way.

Think of the opening for women leaders in the church! Woman is really better adapted to pastorate work than most men. She is as naturally fitted for it as she is for the rearing of children. She has more tact, more diplomacy than man, and her mind is especially attuned to a large part of the clergyman's duties.

Perhaps one of the most needed reforms that must be brought about by the new woman is that awaiting her in her old domain—the home. She must solve the domestic service problem. Because of the evolution of the home domestic service at the present time is utterly demoralized. It is on a wrong basis, and can only be solved when household work is raised to the dignity of a profession, and done at regular stated hours. With her broad education and special training in domestic economy, the capable young women of the future will create a revolution in domestic service and home management.

Already there is a demand for part time service in families that either do not need or cannot afford to engage some one all the time.

How many overworked mothers and busy housewives would be rejoiced to secure the assistance of a girl of trained intelligence to help them for a certain time each day in nursing an invalid, caring for the children, or in doing different parts of the housework!

The coming girl will have a work in society which will be more extensive and far-reaching in its effects than anything that women have yet accomplished. The market gardeners around Paris, for example, by following the most scientific methods of farming are making more money on a quarter of an acre of land to-day than many farmers a hundred years ago were making on a hundred acres. In the intensive farming of society, in applying scientific methods to social conditions, to the management of the home, the school, the government, the new girl will have a tremendous field for the exercise of the most highly trained powers of mind and body.

We are finding that the whole science of efficiency rests upon psychology, and the feminine mind is peculiarly adapted to understand this point of view. The new psychology and the further study of sociology are revealing fresh

domains of usefulness for woman. It rests with her to prepare herself in the most thorough manner for the work awaiting her. The doors to education and opportunity stand wide open to her. She can fit herself for any occupation or profession she chooses. Let her make a right choice and she will be not only a happier and more useful member of society, but society itself will be inestimably benefited.

The greatest loss to the world to-day comes from the inefficient, dwarfed, half-hearted work that is done by people who are round pegs in square holes, out of place, with no enthusiasm, and no zest in their endeavor. This is where much of the restlessness, the unhappiness, the crime of the race originate, in men and women trying to do that which nature has forbidden in the very structure of their being.

Every child born brings with him a message for the world; is specially adapted to perform some particular service for the race, and if diverted from it, his life to that extent will be a failure, and society as a whole the loser.

Even the mother cannot read the secret message which the Creator wrapped up in that bit of clay which she so tenderly places in the

cradle. But she can, if she will, help her child to read it, to discover himself. Yet it is unfortunately true that mothers who would give their lives for their children, who have suffered for, and watched over them from infancy, and who think they are doing everything possible to make their lives count, often unconsciously prove their worst enemies by influencing them in the wrong direction in the choice of a career. There is no greater service a mother can render her child than by helping him to deliver the message entrusted to him for humanity.

CHAPTER VII

PURIFYING THE RACE STREAM

A PROMINENT Pittsburgh clergyman, in a letter urging me to use my influence in impressing upon young people the necessity of better preparation for marriage, writes: "May I ask you to foster the plea—'No Marriage *Proposal* Without a Health Certificate.' If the youth of America were prepared to do this it would make the wedding ceremony a more joyous occasion in the eyes of thousands of my ministerial brethren. May I ask you also to set on foot an investigation to see if it be true that ninety per cent. of our young men are impure. If so, what a calamity it is!"

A few years ago comparatively few people were interested in the subject of eugenics, or, indeed, in anything connected with a real preparation for marriage from the standpoint of the physical and mental fitness of either the

young men or the young women about to become husbands and wives. Now the whole country is discussing the question. Books, plays, sermons, medical pamphlets, and eugenic institutions are insisting on the need of more adequate preparation for the most important step in the life of a man or woman. Several States, including Pennsylvania, have enacted "eugenic marriage laws," and in a number of churches ministers will not perform the marriage ceremony unless both bride and bridegroom can present a certificate of a clean bill of health. Dr. Charles B. Davenport, director of the famous Eugenics Record Office at Cold Spring Harbor, Long Island, New York, invites young people to send data concerning marriages they wish to contract to his office, and after thorough scientific investigation of the facts submitted, they will be notified as to whether the proposed alliances are desirable from the eugenic standpoint, that is, for the best good of the race.

We are just beginning to wake up to the fact that race improvement is one of the most important problems of mankind, and that it is a work to which every human being, no mat-

ter what his state or condition, has a special call.

A small town once spent a good deal of money in filtering its impure water supply. Later, when a more thorough investigation was made, it was discovered that far up, near its source, were chemical works which were constantly discharging filthy, polluted water into the stream. When this nuisance was eliminated the water became clean and pure.

Society in the past has spent too much time and money in trying to filter and purify the muddy, disease-impregnated. human life stream, instead of getting at its source and eliminating the foul contagion that was polluting it. In dealing with evils, whether physical or social, palliatives won't do; we must have preventives.

How can we expect to improve the race by tinkering with symptoms! How can we hope to purify the great life stream by filtering or trying to neutralize its fundamental impurities with our social antidotes? We are continually doctoring this foul stream, years after it has *left* its source; and our efforts are about as effective as would be those of a man who should

attempt to bail out the ocean with a bucket.

Every year, in this supposedly progressive country, we allow tens of thousands of people with vicious and immoral tendencies, whose offspring are destined to be more than a burden, an actual curse to society, to marry and perpetuate their immoral and criminal tendencies. Without question or protest, the State permits men who lead grossly immoral lives, men and women who are moral degenerates, to empty their moral sewers, their disease sewers, into the human life stream and then taxes the community to build prisons and asylums in which to house and clothe and feed their criminal and insane progeny.

Investigation shows that the five daughters of a good-for-nothing lazy fisherman, born in 1720, in only five generations had produced twelve hundred souls. The State authorities have found that four hundred and forty descendants, from these girls who had become prostitutes, were syphilitics, that three hundred of them were probably paupers in poor houses; one hundred and thirty of them were thieves, and seven were murderers. Statistics show that the degenerate offspring of this one

family, the Jukes, has cost the country in the space of seventy years $1,700,000. Another family of degenerates, the so-called Nam family, of which ninety per cent. of the men have been alcoholics, has so far cost New York State more than $1,000,000.

Who can estimate what destruction this filthy stream of degeneracy with its enormous possible increase, overflowing with terrible tragedies and sufferings, will bring upon future generations if not stemmed or in some way cleaned up!

On the other hand, let us see the results of the mating of men and women of fine stock. There have been about the same number of descendants from Jonathan Edwards, a clean, pure-blooded man, as from the progenitor of the Jukes. Investigation shows that about three hundred of these were college graduates, of whom thirteen became college presidents. One hundred were noted clergymen, sixty were physicians, and seventy-five were officers in the army and navy. One hundred were lawyers, sixty noted authors, and thirty were judges on the bench. Eighty held public office, and three were members of the United States Senate.

Some of the great solid, substantial business houses of the country and a score of banks were built up by the descendants of this noble family.

The startling contrast presented by the descendants of these two families shows the enormous possibilities of race betterment, of man building, and woman building possible through the science of eugenics, the legal mating of men and women properly qualified for parenthood.

Those of us who have traveled extensively through our country have been struck by the tremendous contrast in its tree life. In some parts of California, for example, we see enormous redwood trees, some of which often contain lumber enough to build a village. In other localities we find all the timber dwarfed. The trees are shrubs, mere suggestions of the superb giants of California.

We note a similar difference in the crops. In some places we find corn fifteen or sixteen feet high, bearing huge yellow ears, the food of men and beasts, and superb fields of wheat, with heavy-bowed heads, ready for harvest, and ultimately for the making of man's bread.

But in other places only sparsely scattered stalks of corn appear, two or three feet high, with little weazened ears; and the fields of wheat are so scattered and small, that it would scarcely pay to harvest them.

The main difference is not so much in the seed, as in the soil and the climate. The country cannot produce the giant tree, the magnificent corn or wheat, unless the possibilities are in the soil and in the climate. The magnificent fields of wheat of Dakota first existed in possibility in the Dakotan soil. The harvest is practically a reproduction of the virtues, the vices, the abundance, and the deficiencies of the foods in the soil which nourish the grain.

Mentally and physically deficient parents, with bodily weaknesses, idiosyncrasies, dwarfed tendencies, cannot produce magnificent offspring. As the harvest is inherent in the soil, so children will contain what the parents have to give, which depends upon their mental, moral, and physical nutrition, the quantity and quality of the material and spiritual foods which nourish them. Defective parents cannot reproduce splendid specimens of humanity. Dwarfed parents—dwarfed children.

The tendency is for traits in the parents to reappear in the child.

Most people think that the great burdens of parenthood are feeding, clothing, educating children. They think very little about the initial endowment of a child with heredity qualities which no amount of training, no amount of educating, can eliminate or change perceptibly. In other words, the mental fiber, the individual characteristics, the personality, are forever fixed in the child at birth. More is done for the child before birth, so far as determining its destiny is concerned, than can ever be done afterward.

Think for a moment what it means for children to be born into this world so loaded down with the parents' sins and weaknesses, defects, and deficiencies, physical and moral deformities, that they are practically cursed before they leave the cradle, headed towards the sanitarium, the prison, or the gallows, as soon as they see the light of day!

Everywhere we see human beings struggling all their lives, and often in vain, to overcome the handicaps of birth. In this world of terrific competition, where everybody is either a

pusher or pushed, it is a wicked shame that every child should not be well born, at least, have a right start and a fair chance in life. Yet vast multitudes of poor children are coming into life daily, mentally defective, or otherwise handicapped with the seeds of tuberculosis, or some other inherited disease, and compelled, if they ever grow up, to compete for a living with the strong and wellborn.

When we realize that these unfortunates, most of them city born, are generally the products of the most haphazard marriages, the accidental coming together of the most ignorant, defective, and demoralized parents, we cannot be surprised at the results. Yet we do little or nothing to remedy the causes. We let these be and after all the mischief has been done we try by our reformatories, our jails, our prisons, our insane asylums, our hospitals, to patch it up, to apply plaster to the sores on the social body.

When a famous dog fancier was asked why he paid so much more attention to his dogs than to his children he replied, "My dogs have pedigree."

The poor children! When will people begin

to concern themselves a little with their pedigree?

Every child has a right to demand a healthy, respectable pedigree, so that he shall not be forced to drag through life an inherited weakness, a disease tendency, or a deformity which will be a perpetual handicap. He has a right to demand that his life shall not be blighted by the sexual sins of his parents, that he shall not be brought into the world by those whose vitality is depleted, whose physical and mental forces have been exhausted or vitiated by dissipation, or impure lives. Society should do all in its power to guarantee these rights to the unborn.

Many of the offenses which send people to penitentiaries are virtues in comparison with the damning of a human being at the very gateway of life by the sins of his parents.

Animal breeding specialists on ranches have an expression which is very applicable to the science of eugenics. This is "breeding up." That is, those specialists are always striving to eliminate defects and deficiencies and to generate excellences in their stock.

The Agricultural Department at Washing-

ton demands in the breeding of speed horses that the mothers shall have no taint of "draft blood," that they shall be free from "curby hocks" or other decidedly faulty conformations, from "bone spavin," "ring bone," "lameness of any kind," "side bone," "heaves," "stringhalt," "roaring," "moon blindness," or other blindness. In short, that there shall be no suggestion of inherited disease in the stock, that the strain of heredity shall be pure. It also insists that the fathers shall be pure-blooded thoroughbreds.

Both in human and animal life the offspring will have some very decided traits inherited from the father and others from the mother. Physically, also, they may resemble one or both parents. Some of the highly bred English sheep dogs will sometimes have one eye resembling the mother's and the other the father's. What are called piebald horses often have some patches of fine soft hair like the mother's, and others much coarser in quality, like the father's. The results obtained in scientific stock breeding are marvelously interesting and instructive. Go visit any of our great breeding farms and see the miracle which the science of eugenics,

as applied to the lower animals, has performed there. There is no comparison between the superb animals we are raising to-day and those of a century ago.

A similar thing is true of our fruits, vegetables, and flowers. In less than half a century more than three hundred varieties of single roses, double roses, roses of all colors, shades, and tints, from the palest tint of pink and yellow to blush, crimson, and variegated, have been developed from a little single yellow Scotch rose.

When the possibilities of extracting sugar from the beet were first investigated only about five per cent. was found in the vegetable. The improved quality of beet now grown averages about twenty-one per cent. of sugar. It is said that the Burbank improvement in the potato resulted in a seven-million-dollar increase in last year's crop alone.

Only a few years ago a very few things were supposed to grow at all in Alaska. I found there recently the most delicious strawberries and many other small fruits. The Government's representative in charge told me that he had produced these strawberries, as he has

other fruits, by crossing the specimens which came from lower latitudes with the wild strawberries found in the warmest parts of Alaska, and in this way he has produced hardy fruits, capable of resisting the severer climate. He also expected, he explained, to get marvelous results in vegetable and grain raising in Alaska by the perpetual crossing of seeds and the latest scientific methods in agriculture.

It was a long time before our farmers could get spring wheat to live through the severe cold weather. It was so tender that it would freeze about every third winter. By crossing the seed with the best winter wheat, they at last succeeded in producing a splendid hardy winter variety, which combined all the good qualities of both the spring and the winter wheat.

These are only a few simple illustrations of the miracles which have been performed by Luther Burbank and others during a comparatively short period in the improvement of fruits, flowers, and vegetables. Just think what it would mean to the human race if similar scientific principles were applied to its improvement. If the sort of education which is

going on in the vegetable and animal kingdom in developing better foods, higher strains of animals, could be scientifically applied to human beings who can foreshadow the magnificent race of men and women which would result!

What lessons in eugenics we humans are getting from the marvels of improvement in the animal, the vegetable, the fruit, and the grain world! Compare the scientifically reared, thoroughbred cows and horses, the "pedigreed" dogs with the poor wretches in our almshouses, who are cursed with physical and mental defects. What a contrast between what was intended to be the highest expression of Gods creatures and the lower animals! While every effort is being made to improve the latter, the human being still reproduces himself unhindered, with all of his weaknesses and sins, with all his criminal tendencies, his mental defects, his sexual perversion. It is true that individuals and institutions are in many places bestirring themselves in the matter, but the minds and consciences of men and women everywhere must be thoroughly awakened and aroused before we can expect any

general improvement along the lines of race betterment.

The trouble with us in the past has been that everything has gone, so far as marriage was concerned. Anybody could marry who wanted to, and one of the most sickening facts in our civilization has been the ease with which the most undesirable citizens could get a clergyman to perform the marriage ceremony. Practically no safeguards were thrown around this most sacred of all institutions. It is a little more difficult now, but, hitherto it has been the easiest thing in the world to get a marriage certificate in this country and easier still to find a clergyman to tie the knot which binds two human beings in such close relationship as long as life lasts, no matter how unfit they may be temperamentally, physically, or morally.

The Government puts much emphasis on, and spends much effort in, breeding the best possible horses, but of how much greater consequence it is to the nation that it should produce a better strain of boys and girls. This can only be done by safeguarding marriage and the reproduction of our kind.

The first step in the science of race improvement is to keep the springs of heredity undefiled, pure, and clean. All candidates for marriage should be required to undergo a strict examination by government experts. They should pass a very severe test, both physical and mental, before marriage. There ought to be a federal law forbidding any young man to get a marriage license until he can present a clean bill of sex health.

Of course there are great difficulties in the way of such legislation, the chief of which is love, the sentimental side of marriage. It would never do to eliminate this; and we could not even if we would, but haphazard marriages with very little or no regard at all to the rights of the unborn must be guarded against if the race is ever to rise above its present stage. Before the Government can legislate in these most vital matters, the public conscience must be aroused. How can this be done? Only by bringing home to parents and teachers their full responsibility for the moral training of the young, and to the State its responsibility for race improvement.

Parents would think it suicidal for their son

to put out a lawyer's sign or a doctor's sign or an engineer's sign without ever reading a book, or spending a single month's study upon these great professions, and yet they allow their children to approach marriage in ignorance of what it means. They come to the altar, without any scientific instruction, without any training in this art of all arts, the generation, the launching of human lives; yet there is no trade or profession whereof ignorance is so inexcusable, and none so culpable in proportion to the results.

We make a scientific study of the generation of all the lower forms of life, vegetable and animal, and yet when we come to the reproduction of man, which is a million times more important than all the rest taken together, we put our finger on our lips and, from a sense of utterly false, and almost criminal prudery, command silence. When we consider the awful consequences of drawing the veil across the most sacred and the most important of all human functions, this is worse than cruel. It is practically a crime against civilization, to allow our children to grow up to manhood and womanhood finely educated,

trained for a career, equipped with everything we could possibly give them to make their lives a success, and then allow them to enter into the most sacred relations of life, where the miracle of generating other human beings is to be performed, totally unprepared, absolutely ignorant of its vast significance. Our Government appropriates large sums for the scientific breeding of animals, but when it comes to man, everything is left to blind instinct. Without any protest or any enlightenment from state or federal government, two people come together, uniting their combined weaknesses, disease tendencies, idiosyncrasies, and mental deficiencies, which mean almost certain ruin to their offspring. If these people could only be made to realize the direful results likely to ensue—the disappointment to themselves, and the misery, perhaps deformity, physical and mental, in store for their offspring—nothing could induce them to marry.

Many parents make slaves of themselves for the material endowment of a well-loved child when it comes of age; and yet by their ignorance, their weakness, their deficiencies, their disease tendencies, they may have practically

doomed the child before it ever saw the light. Before it drew its first breath it may have been a foregone conclusion that it would be a dwarf, a human scrub, a mere apology for a real man or a real woman.

Somewhere I have seen an old maxim to the effect that it is our duty to thank our parents for life. Do the millions of human beings who have been cursed by the sins and ignorance of parents, so handicapping them at the very gateway of life that they never have had good health or a fair chance; do they owe thanks to them for the gift of life? On the contrary, there are millions of such parents who on their knees ought to ask pardon of the wretched children they have brought into the world, mortgaged to weakness and sin before they ever saw the light.

There is nothing that our young people, boys and girls, need so much to-day as enlightened education, scientific training, upon this whole sex question, affecting as it does not only their own health, purity, and happiness, but that of generations yet unborn.

Though the State can do much in helping on the work of race betterment, it is to the proper

training and education of our boys and girls that we must look for the most permanent and far-reaching results.

"The most that may be hoped for in race betterment through eugenics must be accomplished through education," says Dr. Winfield Scott Hall. "This education should begin in the later teens, in the case of both the young women and the young men, and, like the other lessons in life, should emphasize, first of all and most strongly, the positive side, though not omitting the negative side.

"Important as is legal control of marriage licensure, that control can hardly accomplish more than to forbid marriage to the grossly unfit. But, stopping the breeding of the unfit can never lift the race; at best *it can only arrest race decadence.* Race betterment can only be accomplished through *education.* While this culminates in a course of instruction in eugenics, the foundation of this education must be laid in *childhood and early youth.*"

The signs of the times seem to indicate that society will not long tolerate ignorance or indifference in regard to questions that strike at

the very root of life itself. Among the most hopeful of these signs are the increased interest in proper instruction in sexual matters and the growing conviction that candidates for marriage should be compelled to furnish certificates of physical, mental, and moral wholeness. Some of our most progressive clergymen are refusing to marry persons who cannot show such a certificate, attesting their fitness for marriage. The general enforcement of these requirements, together with the general adoption of the science of eugenics, is destined to improve the race immeasurably and bring untold blessings to the home.

I believe the time will come when three certificates will be demanded of every applicant for marriage—first, a health and heritage certificate; second, a certificate showing that the bride has been properly trained in the science of household management; third, a certificate from the bridegroom showing that he has at least a fair prospect of maintaining a family in respectable circumstances, so that at the very outset of their married career the love of husband and wife shall not be strained or killed by a grinding poverty which does not allow even the necessaries of life.

The time will surely come when those who are allowed to enter into the marriage relation will be not only superbly endowed, physically, mentally, and morally, but will also be scientifically fit for it. Their dispositions, their constitutions, their inherited tendencies, their mental traits, their character, all will be calculated to produce superb offspring that will glorify humanity instead of encumber or condemn it.

In the future there is going to be an aristocracy of birth, an aristocracy of noble manhood and superb womanhood, based on the high qualifications of parents. The ambition of those who marry will be the production of the highest possible types of humanity. Not in isolated cases, but universally, it will be considered the highest privilege in one's life to be allowed to be a co-creator with his God for bringing into being other human lives. Parenthood then will be looked upon as the art of all arts, the noblest of which human beings are capable. Then we shall produce a race of men with god-like qualities, instead of hundreds of thousands of mental dwarfs, human scrubs, defectives, cripples, and semi-imbeciles.

The parents of the future will realize fully the importance of their function. They will thoroughly appreciate the fact that it is no light or trivial thing to be allowed to create, in conjunction with the Creator, a being whose existence shall be endless.

The whole subject of the sex instincts and functions, of everything connected with human generation, has been dragged in the mud, befouled by ignorance and sensualism, until the sacredness of it, the purity, the ennobling of it all, have been largely veiled and lost. It is time that human beings entered their everlasting protest against this debasement of the wonderful means devised by the Creator for the perpetuation of the race. It is time that this most beautiful vocation of parenthood should be rescued from the foulness, from the smirch of brutal passions, stripped of sensualism, lifted out of the mire, and enthroned in its rightful place as the highest and holiest of all human callings.

The work of the new woman in this direction will surpass in importance everything else she is destined to do. She holds the key of life, and with it the destinies of the race. In

raising social standards, in elevating ideals of marriage, and bringing into being the possible superman foreshadowed in our highest human type, the type which the Creator intended all human beings should follow, she will perform services for humanity which our limited minds can hardly conceive. Her achievement in race betterment will far transcend all of the marvelous accomplishments of the past century.

CHAPTER VIII

ON THE SAFE SIDE OF THE ALTAR

A NEW YORK society girl, young, rich, handsome, a favorite of fortune, recently told a friend that she was going to be married. The friend congratulated her, and expressed the hope that she had found a man who was in every way worthy of her. "Oh, well, you know," replied the girl, flippantly, "if after I have married him I find I have made a mistake money and a little time will get me out. Divorce is so common and easy nowadays that a mistake of that sort is not so serious as it used to be. I never would think of marrying if it were not for our easy divorce laws!"

Thousands of young people of both sexes, on the other side, the safe side, of the altar, approach marriage just as lightly, with as little comprehension of the seriousness, the immense importance of the step they are about to take, as did this girl.

There is no one thing which so largely affects our destiny, our weal or our woe, as the choice of a life partner. Yet, on every hand, we hear young men and young women, who have met, perhaps by accident, and have seen each other only a few times, saying, "Let's get married!" with as little consideration, seriousness, and investigation as though they were going on a day's outing.

What would you think of a man who should choose a business partner, the first time he saw him, because he was attracted to him? He would probably find out in a short time that he had made a fatal mistake. But think of thus recklessly binding yourself to a partner whom you must face perhaps two or three times a day at table, and three hundred and sixty-five times a year through a large part of a lifetime!

What do two young people who are fascinated by the exchange of glances at their first meeting, at a ball, a reception, or a play, know about each other?

I have in mind a young couple who were drawn together with such magnetic force because of the powerful physical attraction on

either side that they thought they could not exist unless they were close to each other. Life seemed unendurable when they were apart. And so, moved by this blind physical force, they got married. In less than a year, however, they no longer felt the thrill from mere physical contact. The kiss or the embrace no longer made their blood tingle. More than that, they actually repelled each other. The force of repulsion overbalanced that of attraction, and they awoke too late to the bitter knowledge that they had made a mistake in marrying, that they had never been in love. What they had mistaken for it was a physical fascination which amounted to a hallucination.

The intensity of the attraction between persons of opposite sex depends upon the degree of positive or negative electricity or magnetism generated by each. If this is very great the exchange of currents when they come in contact will be so terrific for a time as to cause a hypnotic state or a positive hallucination, as in the instance just cited. As we have seen, this may bear no relation whatever to genuine love; it may be merely exchange of magnetic or electrical currents, personal magnetism.

Now, when two people who come together with such a strong physical affinity have also a mental and spiritual affinity, the combination will make a Paradise on earth, which is what every happy marriage really is. But if the affinity is merely physical, if the two do not come together in an affinity of tastes, of ideals; if they have not a mental and moral affinity, then there is sure to be trouble; and among the worst of mortal troubles is that of being mismated. The greatest hell on earth is to be unhappily married. I know of no other condition which is so totally unbearable. The human mind is so constituted that we can accept a painful disease, we can bear misfortune, losses, afflictions of all kinds, even the death of those dearest to us, if there is harmony in the home; but when discord and wrangling fill the atmosphere, when the married relations chafe, when there is constant friction and clashing between the two who have sworn to love and cherish each other, happiness is killed, efficiency strangled, and the home life itself is blighted.

Young people on the safe side of the altar should be especially on their guard against this

dangerous physical magnetism, which may lead them to ruin and life-long misery. Before marrying they should be sure that attraction has some basis outside of the merely animal. They should realize that there is a mental and a moral, as well as a physical affinity, and that the former are even more important than the latter.

The supreme idea of marriage is the harmonious blending of two souls, which have not only a natural, but also a spiritual and mental attraction for each other, for the purpose of increasing their happiness and well-being and for rendering the highest service to the State—supplying it with the most efficient and desirable citizens.

The basis of such marriage must, of course, be love, founded on mutual respect and esteem and a thorough knowledge of each other on the part of the man and woman who enter into a contract designed to make them life partners. "It should be branded upon the souls of our girls in letters of fire," says Ellen Key, "that to give themselves in union for anything less than *mutual* love is to become a fallen being."

What is true for the woman in this connec-

tion is also true for the man; and even if one cannot agree with many of Miss Key's theories in regard to love and marriage it is easy to agree with her on this point. That marriages arranged by parents and others, based on a feeling of mutual respect, have not been unhappy, does not alter the fact that the foundation of a real life-long union between a man and a woman must be not merely respect, esteem, or the passion induced by animal magnetism, but purified love.

Nature knows nothing of social caste, customs, or conventions, and will not countenance marriage for a home, for money, for higher social standing, or for any reason whatever contrary to her laws. She enters her everlasting protest against two people coming together in marriage for any other purpose than that of securing each other's greatest happiness, larger usefulness, higher efficiency, and a better race. Marriages contracted for securing a good settlement for a daughter, for social prestige for a son, for business, political, or other motives she frequently damns with disappointment, and often with physically and mentally deficient offspring.

"The preparation of young people for a wise choice of a life partner is not complete," says Dr. Hall, professor of physiology in the Northwestern University Medical School, "until they know some of the things assiduously to be avoided in this choice of a life partner. Every young person should know that there are certain serious impairments, physical or mental, that may be transmitted from parent to child, and that there are other such impairments that positively will be thus transmitted."

If all the girls who expect to marry could be gathered together in one vast audience, and have illustrated lectures to picture graphically the conditions of the girls who married last year or a few years ago, what a lesson it would teach! What invalidism, what tragedies of wrecked happiness, how many children born with fearful handicaps of mental and physical disease or disease tendencies because of the parents' unfit marriages, would be seen!

Civilization needs schools of matrimony more than it does schools of law, commerce, or engineering. If we had marriage schools under state, or government supervision, presided over by the wisest experts obtainable, the

happiness of married life would be increased immeasurably and the divorces diminished incalculably. Only those superbly fitted for marriage, and scientifically prepared for it, would be allowed to enter into this holy state.

Most people seem to think that their marriage is nobody's business but their own, but we are beginning to learn that it is everybody's business. A man who is physically, mentally, or morally unfit to marry might as well say that he has a right to have smallpox or typhoid fever, if he keeps inside of his own enclosure, as to say that his marriage concerns no one but himself and the woman he marries. Your neighbors have a right to demand that you shall not spread the contagion of physical disease through the atmosphere, the water, or the sewage; society, which is made up of your neighbors, far and near, has a right to protect itself against the dissemination of moral and physical diseases through the multiplying of vicious human beings and vicious tendencies. If you are already a burden to the state it has a right to demand that you shall not multiply that burden in your children.

"We have the right to demand," says the

Rev. Mabel M. Irwin, "that marriage—the door through which the individual passes from one to the many—shall be of such character in form, content, and purpose as to furnish the best conditions—not only physically but psychically—for the beginning and nurture of the family, and for the bringing to birth and maturity a better race."

The great European war is bringing home to us more and more forcibly the fact that the whole human race is one family. Our trade, our commerce, our daily lives here in distant America, separated as it is by thousands of miles of land and sea from the warring nations, are all intimately affected by what is happening there. The closer communion and inter-relation of the different countries of the world brought about by modern inventions and discoveries and the wondrous progress of science are making it too apparent to be ignored, that no man lives to himself alone. The consequences even of our simplest acts are not confined to ourselves. Much less, my young man or young woman friend, is your marriage a purely personal matter. It is bound to affect your community for good or

ill, and that community has a right to demand that you shall not take a step which menaces the general welfare. It has a right to demand that your children shall be well fathered and well mothered; that they shall not be cursed through their parents' sins, or, as in many well known cases, cost the state millions of dollars, to say nothing of the frightful addition to disease, immorality, and crime.

While the public conscience is being aroused to the far-reaching consequences of ill-considered or altogether unfit marriages, unfortunately, it is still possible for all sorts of people to marry without investigation of any sort, either on the part of the state, the parents of the young people, or the clergymen who perform the marriage rite. For example, it was found on investigation that a New York clergyman who not long ago publicly stated that he never married divorced people, within a single year had married men of notoriously impure lives to innocent young girls, and had also united criminals and those affected with deadly communicable diseases.

The French laugh at our superficial methods of choosing a life partner. They believe

that the parent's judgment is much safer, sounder, than that of the young people; that marriages arranged by parents are much more likely to be founded upon qualities that will wear, than those entered into by their offspring upon mere sentiment. This they consider most dangerous. But how much better it will be when the youth are educated to know how to choose for themselves wisely and well.

But, some will object, that is all nonsense. How can young people be educated as to when and how, and with whom, and to what extent they shall fall in love! The very idea is ridiculous. When you inject the cold, calculating science of eugenics into the question of choosing a husband or a wife you destroy sentiment; you kill love. It is true that science has scattered some of our illusions in many directions, but isn't it also true that science invariably takes away from us the thing that is false and gives us instead that which is true? The love that is true, that is not a base imitation of it, a mere physical or animal passion has nothing to fear from the cold, unbiased, analysis of science. The botanist's careful analysis of the rose has not taken away

any of its sweetness. Principles cannot be destroyed by science, and true love is an eternal principle, whereas its spurious substitute, animal magnetism, is merely a passing phase of passion. The one is an uplifting force in life; the other is degrading. And just here is where great caution is needed, in distinguishing the true from the false. Without proper instruction along the necessary lines it is impossible for young people to do so.

In this connection a well-known physician says: "What education in eugenics will accomplish is to establish psychic inhibition at the threshold of love, so that on meeting a young person of the opposite sex, however attractive and agreeable, the one in question will not at once go out in blind love-at-first-sight that was so common in the days of our fathers, but will experience a 'psychic inhibition.'

"In other words, there will be an instinctive holding back on the threshold of love to ask if all within and beyond is favorable. Is the admired one in good health and does he (or she) possess the qualities of ideal manhood (or womanhood) and has he (or she) a parentage free from hereditary taints? These

questions answered affirmatively, the questioner steps boldly across the threshold and enters into an unreserved love."

The average youth and maiden to-day picture matrimony as a sort of ideal state, a Utopian existence, where a good time is perpetual. It is still a very rare thing for a young couple to enter this most sacred human relation with anything like a real knowledge of what it involves. They seem to think that there is some miraculous, magical power in marriage which can change dispositions, transform the natural bent of a nature; turn a jealous, hard, exacting, coarse, selfish man or woman into a reasonable, agreeable husband or wife. How often we see this painfully illustrated when beautiful, refined girls marry because of some physical attraction, dissolute men, often drunkards, expecting to reform them, and when, for a similar reason, splendid young men, who would make ideal husbands, tie themselves for life to silly, selfish, dressed-up dolls, who haven't an idea inside their pretty, shallow heads!

Think of young people approaching the great event of their lives without instruction, without knowing where the road which they

are entering leads, victims of their fancy, allured by the pictures of their imagination, urged on by a blind passion, the meaning of which they do not know! Young people brought together by the mating instinct and obliged to get their information through their own experience, not able, as people are in all other lines of human activity, to profit by the knowledge of others gained from past mistakes and experiences. Nobody tells them where the rocks or the shoals are on which their marital ship is likely to founder. No married life chart has been made out for them. At the altar they open the door into a new world of which they know nothing, and yet every human being who has passed through this door could give them invaluable information; but no one does. Not even the father and mother, familiar with the pitfalls, throw up any safeguards of knowledge for their guidance. Even parents, who would make any sacrifice for their children's happiness, do not tell them where the stumbling-blocks are over which they are likely to fall.

Time and again men and women have told me that they shudder when they think of what

tremendous results hung upon their marriage vows, and how lightly and thoughtlessly they made them. Many married couples will acknowledge that there was a great deal of luck in their choice of a mate, and that their marriage was not the result of serious thought or careful selection. How often we hear them say that, if they had their courtship days to live over again, they would use very much more caution and prudence!

As a matter of fact very few young people use any common sense or judgment at all in the choice of a life partner. There is so much of the sentimental in their ideas of marriage; they put so much emphasis upon the things which they later find are non-essential, while the important, the absolutely essential things are not even thought of, that the wonder is we have not more instead of so many unhappy marriages. Their decision often turns upon the most superficial and most ephemeral qualities. A stalwart form, a flashing eye, a certain charm of manner, a sweet voice, often tips the balance.

How often we see a young girl become fascinated with a youth because of some act of

heroism—he helped rescue her from drowning or stopped a runaway horse she was riding or performed some other valiant deed that appealed to her imagination, her love of romance! How many youths are fascinated by a winning smile, a dimple, beautiful hair, an exquisite hand, a graceful form, pink cheeks, pouting lips, a pretty foot! Blinded by those outward, superficial charms and graces thousands of young people rush to get married, without ever thinking of the real personality that lies hidden behind the body's mask. The result often is that after the fascination of hair and skin and beautiful color or figure passes away, the youth finds that he has made a fatal mistake. And the girl realizes that the hero whom she has idealized into a demi-god is made of the commonest clay. He has the physical courage of a prizefighter—and the soul of one!

The substantial, wearing qualities that stand the strain of everyday life are what count in marriage. Fitness to each other in character, temperament, disposition, in moral and intellectual qualities, these are the essentials for happiness in married life. The young men

and young women who are hypnotized by each other's glances at a ball or at some chance meeting, and who think that they cannot live apart, after a few months of married life find themselves sitting glum and speechless facing each other at meal times, in the theater, or on the train, because they did not consider these things before instead of after marriage. They find when too late that they did not have enough in common to maintain a lasting interest in one another.

Apart from the graver question of eugenics, there is one thing that every one contemplating marriage should make sure of; viz, that there is some bond of common interest between you and your future partner which shall furnish a never-ending fund of pleasurable conversation and mutual communion. It is not necessary for a husband and wife always to agree and have the same views on every question, but it is essential to their happiness to have some common meeting ground where they will always find mutual satisfaction and enjoyment. Although they may have entirely different tastes in other things, if they are passionately fond of or are devoted to some one

thing in common, their interest in each other will never pall.

It is nothing short of tragic to see so many husbands and wives in public places, traveling together, or in amusement resorts who never seem to have anything in common. They do not care for the same things, and although they sometimes go together to the same places it is under protest. Many a husband who takes his wife out to some sort of entertainment does it as a matter of duty rather than anything else and is glad when the ordeal is over. We often see one of these men, who has no ear or love for music, sitting beside his wife at an opera or concert, and feeling positively bored. Again, a wife may be passionately fond of art, of travel, of reading, of outdoor sports, while her husband may care nothing at all about these things. He feels at home only in his business rut, and never cares to get away from it. He never goes into an art gallery, and if he did the chances are that he would know nothing about what he saw. He is all wrapped up in his business, while his wife has no interest whatever in it, except as a means of furnishing the necessary money to indulge her tastes.

Now, this is not the sort of companionship in marriage which endures or makes for happiness. It is not the sort of union that lifts marriage and parenthood to the high plane the Creator intended they should occupy. This can only be the result of such forethought and consideration in choosing a life partner as few young people have been in the habit of giving to this most serious of life matters.

A mistake in marriage means infinitely more to the woman than to the man, because as society is constituted to-day he has a greater variety of interests than she has. While the wife is more or less confined to the home, the husband is out in the world, constantly in the midst of things which take up his attention and divert his mind from home affairs. Then, again, a man does not take a mistake in marriage so seriously as a woman. Marriage is everything to her; it is an incident in his life; an episode; just one of many; but with the average wife marriage is her life. And, unfortunately, many men, when they find that they have made a mistake in marriage, seek solace in forbidden pleasures outside; whereas the wife by reason of her greater loyalty and finer moral

perception is tied to a man for life, however bad.

There are many reasons why the new woman will be less and less likely, as time goes on, to marry the wrong man. For one thing, she will look at the marriage question more sanely, more frankly, and less sentimentally, than did her sisters in the past. She will not be wholly governed by sentiment, nor allow her heart to run away with her head. And if she wishes to reform her future husband she will do so before marriage, and not take the desperate chance of doing so afterward. She will marry only a man whom she can respect; a man fit to be the father of her children; a man by whose side she will be proud to walk.

The intelligent girl of the future will not, through fear of being an "old maid," or a dependent, give herself away to a rake or a nobody. She will demand a decent sort of man as a life partner or she will have none at all. She will not marry the man who has not lived the clean life which he demands of her. In the future the man who practices the double standard of morals will have to marry the double-standard girl. The single-standard girl

will have nothing to do with him, because she will not be ignorant in regard to matters of the most vital importance to herself and to the race. She will have a thorough consciousness of the importance of being well-born, and a keen recognition of the prenatal claims of the offspring of the future. All these things and many others will tend to make her more careful in her choice of a husband.

So far as choice is concerned her marriage will be purely a personal matter. She will not be driven into it for any merely economic, social, or family reason. Her decision will be based on pure, unselfish love. If the right man does not happen to come along, or if she does not choose to marry, she will have something to fall back upon instead of sinking into helplessness and despair. There will be something awaiting her quite different from the lugubrious fate of the unmarried girl of the past—a forlorn maidenhood, supported by disappointed parents or unwilling relatives. There will be numberless avenues of usefulness open to her ambition, and she will round out her life full and complete, whether she marries or not.

In short, the woman of the future will be the arbiter of her own fate, not an economic slave or a mere dependent of man. She will live her own life in her own way. If she chooses not to marry, she will be just as highly respected and admired as though she had married. She will not trade a self-sacrificing nature for a selfish, brutal husband, just for the sake of getting some sort of a man in order to escape the stigma of spinsterhood. Her marriage will not necessarily be either a lucky hit or a miserable failure. She will not look forward to it as the only respectable future. She will look at marriage more as man does, as a possible incident in her career. Wifehood and motherhood will appeal to her as strongly as they have to the average woman in the past, but her choice of a husband will be safeguarded by the knowledge that hundreds of vocations will be open to her; that she will be as free to choose a career as a man.

Because of her economic independence, and her ability to provide for herself under any circumstances, the coming bride-to-be is going to convince her future husband that it is all wrong for a man to ask a girl to marry him when he

can scarcely support himself, and, because of a false pride, be unwilling that she coöperate with him in the financial support of the home when she is as fully qualified to do so as he is.

How much marital unhappiness will be avoided when this one important subject alone is freely discussed and settled before marriage! In fact, when men and women are more honest and frank with each other before marriage there will be fewer mistakes, fewer misfit marriages, fewer divorces, and more happiness.

In the choice of a life partner,—and in the years to come husband and wife will be *life* partners—there are many things which will be considered both by the man and the woman of to-morrow; health, temperament, disposition, constitution, powers of endurance, adaptability, and other important points which, hitherto, have had little or no influence in their decision. Marriage will be, as it should, the result of the most careful and the most thoughtful consideration, the result of the soundest judgment and the finest powers of discrimination, a product of sagacity and of common sense on both sides. Young people will not risk their life-long happiness and that of unborn children

on the gamble of mere sentiment, mere attraction, however strong, which may be only physically magnetic and may have no relation whatever to the qualities which endure and which bind two people together in lasting companionship, loving comradeship.

In the future, owing to the greater freedom of woman's choice, mating will be a much more difficult and complicated affair than it has been in the past. Many of the lower, less worthy motives that formerly guided her will be eliminated. As a consequence, marriage will be on a broader, higher, purer plane. It will mean much more to humanity than the average marriage has in the past. It will mean a triple union—physical, mental, and moral.

There will be no marrying in haste and repenting at leisure. Young men and young women will do more thinking before marriage —on the safe side of the altar.

CHAPTER IX

WOULD YOU MAKE A GOOD WIFE?

"An efficient girl stands out like a red hat in a crowd," said the president of one of the largest manufacturers of women's garments in New York City in a recent interview. "Only about fifty per cent. of the girls of today strive for efficiency, and they are so bent on marriage and so mistaken in their efforts to attract men that they defeat their own purpose. Yet it is the efficient ones who get married, not the flibbetty-gibbets. Isn't it funny girls can't see that? Men snap up the sensible girls who don't wear evening clothes to work in or so much make-up that a man's afraid to come near them."

This is a pretty strong indictment of the average business girl by a man in a position which makes him more or less of an authority on the subjct. But let it be understood at the outset that a little wholesome criticism of the

girl does not mean that we hold a brief for the boy. On the contrary, there is no doubt that an employer of young men would make out a much stronger indictment against them than the employer quoted makes against young women. When it comes to a balancing of the qualities that make for happiness in marriage, the chances are that if the scales were to dip on either side it would be on the feminine side.

But however people may differ on this point, there is one question in relation to marriage on which we can all agree. That is that there is no other step in life which requires more serious consideration on the part of those contemplating it.

"Of course our sky hasn't always been fair," said a young wife, talking of her married life to a friend. "But somehow when things looked dark we just took hold of hands and faced it together." Now, the husband and wife who face life in this attitude have made no mistake in their choice of each other as life partners. But this is one of the things that girls need to be reminded of before marriage; that the skies of married life are not always fair. Sometimes this is the wife's fault, some-

times it is the husband's, and again it may not be the fault of either; but in any event a little self-examination before marriage is one of the surest ways to ensure a fair sky after marriage.

Would I make a good wife? Has this man the qualities that would make him a good husband? When a young man begins to dream of a home of his own, what kind of a girl is he looking for to make the dream real?

These are questions every girl should ask herself when her imagination turns to visions of married happiness, or when she begins to receive the attentions of young men. A young man may dally with a girl who attracts him superficially, or he may fall in love romantically with youthful, evanescent charms which fail to hold him after marriage; but the girl who desires love and a home will study to know what a man really looks for in his life partner, if she herself is in earnest.

Do you know enough about men, about the male nature, to understand just what they are looking for; whether they are after a good time with a girl who is "a good fellow," and who does many questionable things which they

would not for an instant countenance in the girl they would marry, or whether they are seriously searching for a life partner? Do you know what the average man looks for in a wife?

A girl may have a college education, and she may have a profession or a trade at her fingers' ends, but, if she is to be a successful wife and homemaker, she must have in addition to these certain other things which are indispensable. They are, as one writer has said, "accomplishments that one need not attend college to learn, and yet they are more valuable and more essential than anything taught in the most advanced school. Without them no girl's education is complete."

These requirements were pretty accurately summed up by Max O'Rell under the following heads:

"She (the girl) should know that one hundred cents make a dollar exactly.

"She should know how to cook, how to arrange every room of a house, how to make a dress, how to be indispensable in the sick room.

"She should be well read without being a bookworm.

"She should know how to dress within her income, and wear a well-made dress of cheap material like a queen.

"She should know how to make the best of herself, not to please men, but to please herself."

Changes in fashion, in education, or modes of living do not seem to change any of the fundamental requirements of human living. While life on this planet endures the average man will continue to look for those things in the woman he chooses for his wife that characterize the home-maker.

When a young man is paying serious attentions to a girl he places her in his imagination in his future home; he sees her as his life partner; he constantly thinks what kind of a wife she would make, thinks of her traits and characteristics as they would affect the harmony and the peace of the home.

People seek in marriage comfort, serenity, companionship. This is especially true with men whose vocations are exacting, trying, and often exasperating. The home of their dreams is a haven of rest from the storms of business and professional life, and they are naturally

afraid of any peculiar characteristic cropping out in a girl which is calculated to mar the peace of home.

There have been numerous instances where young men who were showing marked attentions to girls withdrew because of some pettiness of character they detected, little sarcasms when the girl was off her guard, things which spoke volumes regarding traits which might grow to serious proportions later in the home.

I know a man who has been engaged for several years to a beautiful college graduate, but he tells me that he has a perfect horror recently of the girl's encouraging in herself certain traits of disposition which would be fatal to that beautiful communion and sweet harmony of the ideal home life which he has so often pictured in his mind and looked forward to. He says that she has developed an impatience and irritability which he is afraid of, because they may prove disastrous later, and he doubts whether he can ever bring himself to the marrying point.

Men are more selfish than women and they think more of their own comfort and hap-

piness, pleasure, and harmony in the home than almost anything else. As a rule they do not think so much of what they will bring to the wife as of what she will bring to them. They don't want to be disturbed or irritated in the home, and the girl who can bring to them the most peace, who can add the most to their comfort is the one they want for a wife.

The kind of girl many men like to have a good time with would be very incongruous in their ideal home. When a man is looking for a life partner, he naturally seeks one who has the qualities which will wear. He has in mind a girl he would never tire of, one that he could face across the table three hundred and sixty-five days in every year, and when he is thinking seriously of marrying a girl his mind is very busy studying her characteristics, watching for the earmarks of a desirable wife.

Many a girl does not understand why the young man who has been so attentive to her has cooled off, why he comes less and less often. Many a one has lost a splendid husband because of things which she perhaps did not dream would influence him.

I have in mind a very fine man who broke

an engagement with a most attractive girl, finely educated, of a distinguished family, because her voice was pitched so high and she talked so loud, especially in society, that he could not stand it. While in the first flush of his attachment he hardly noticed this fact, but, as time went on, the harsh, piercing voice so grated upon his fine sensibilities that he made up his mind he never could be happy with the girl. He told me he could not reconcile himself to such a voice, that it jarred upon him so and made him so miserable that he simply couldn't endure it. The young woman probably never knew why he broke the engagement.

I am reminded of another instance, where a man broke an engagement because his fiancée was unkind, domineering, over-bearing in her treatment of her mother. She always wanted the best things for herself, and never seemed to have any consideration for her mother's comfort. So he made up his mind that a girl who was so thoughtless and unkind to her own mother would not make a good wife and helpmate for him.

Although it is not true of all men, it is cer-

tainly no exaggeration to say that many are very critical in choosing a wife, and that they study a girl very carefully before they will commit themselves in any way. While you, my young unmarried friends, without a thought of harm or wrongdoing, may drink a cocktail or smoke a cigarette in a fashionable restaurant after theater, or at a social gathering, the man who sits beside you in nine cases out of ten would not think of marrying a girl who would do such a thing. The man you ought to marry is thinking of what kind of a wife, and what sort of a home you would make; of the dignity and modesty that a wife should have, and of the refining influence she should have on this home, and he reasons this way,—that the girl who would drink cocktails and smoke cigarettes with a man she is not even engaged to would be likely to be very susceptible to other men's influence after marriage and to do things which would embarrass and perhaps disgrace his home. The flippant, sprightly, dashing girl, such as many a young man would like to go around with and have a good time with, he would not think of marrying.

Some girls are convinced that because young men seek their society they are ready to fall in love with them or want to marry them. In some instances quite the opposite is true. Very often while a young man has a good time with a girl, seems to enjoy her company and finds their outings together very pleasant, yet all the time he may be convinced that she is not at all the girl he would wish to marry.

Don't flatter yourself because strange men, to whom, perhaps, you have not been properly introduced, like to chat or flirt with you and make all sorts of appointments, that they are necessarily pleased with you. They may regard you as extremely silly and indiscreet, and may not even respect you. They may be merely out for a lark; to have some fun. You may be the last girl in the world they would ever think of marrying.

Men rarely respect a girl who is forward and bold. They wish to make the advances themselves. They would not think of marrying girls who will write letters to men whom, perhaps, they have never met, or call them up on the 'phone and hint that they would like to make an appointment to meet them. Men

hold very lightly girls who do such things. On the ground that it is a girl's business to look out for herself they may lead them on in order to get them into all sorts of difficult positions, but they would laugh at the mere suggestion of looking for a wife among such girls.

The right man believes that the true girl has to be sought. She does not make the first advance. She is not bold or flippant. She does not parade herself as show goods. She is not what is called fashionable. Generally, she is not rich. But, oh! what a heart she has when one finds her! so large and pure and womanly. When the man gets a glimpse of it he wonders if those showy things outside were women. If he gains her love, his two thousands are millions. She'll not ask him for a carriage, or a luxurious house; she'll wear simple dresses and turn them when necessary. She'll keep everything neat and nice in his sky parlor, and give him such a welcome when he comes home that he'll think the parlor higher than ever. She'll entertain true friends on a dollar, and astonish him with the new thought, how little happiness depends on money. She'll

make him love home (if he doesn't, he is a brute), and teach him how to pity, while he scorns, a poor, fashionable society that thinks itself rich and vainly tries to think itself happy.

If a wife cannot with a modest income make her home bright and happy, so that it shall be the cleanest, sweetest, cheerfulest place her husband can find refuge in—a retreat from the toils and troubles of the outer world,—then pity the poor fellow, for he is virtually homeless. He is worse than that, for he has made a mistake in choosing his wife, and no greater misfortune than that can befall a man. To be mismated is a tragedy. And when a man has taken for a wife a woman who is not able to make both ends meet on his salary or income because she has never learned the business of homemaking, or who is dissatisfied, fretful, and unhappy because she cannot have all the luxuries she enjoyed before marriage, then Heaven pity both of them, for they have both made a mistake.

Frequently young men are not honest about their financial affairs before marriage. They often influence girls to marry them by ever-

lastingly harping on the wonderful things they are going to do for them. This is especially true of a girl who has to work hard for a very ordinary existence. The man who is trying to win her will picture in the most glowing terms he can how different everything will be when she marries him. The contrast between her present poverty and the soft luxurious life that this wonderful man is going to provide for her, the perpetual suggestion of luxury, which the girl's real judgment must tell her can't be true, yet half convince her and have a great weight with her in forming a decision. Every man knows this, and even when he realizes that such an influence is dishonest he excuses himself with the reflection that all tactics are fair in love and war, and that he is justified in using any sort of an argument to win the girl on whom he has set his heart. So the wooer reasons, and then takes his chances after he has won.

I knew a rough farmer in Nebraska who successfully played this game on the girl he was courting. He lived in a little dug-out or cabin with a thatched roof, in the midst of the poorest surroundings. He met a Ten-

nessee girl of poor family, and after a short correspondence, bought himself a suit of new clothes and went to Tennessee to propose to the girl. She accepted him and they were married before the bride had ever seen the new home to which she was going. Of course, the man had not told her the truth. On the contrary, he described to the unsuspecting young woman, who, as he afterwards told me, was a very "likely" girl, infinitely superior to him; his "ranch," in Nebraska, the immense numbers of his cattle and horses, his beautiful home, with its fine furnishings, piano, and the other luxuries which she would enjoy as his wife.

I was living at a hotel in a small town in Nebraska, not very far from what this man called his ranch, when he brought his poor deceived little bride home, and in telling me the story of his wooing and the home-coming, he said he trembled lest his wife should rebel and perhaps run away when she learned how she had been deceived. When they came in sight of the wretched dug-out he did not dare tell her that it was his "ranch." Instead he made up a story that the people living there had borrowed his piano and he wanted to go in and

see about it. In this way he got her to enter his "beautiful home." He said he could not attempt to describe the girl's disappointment when she learned the truth. It was months before she became reconciled, but he thought, as he put it, that he had "finally pretty nearly tamed her."

It was a cruel trick to play on the girl, but not an unusual one. Men know that most girls love refinement and pretty things, and to make the object of their attentions believe that these may be theirs many men will constantly reiterate stories of automobiles, fine clothes, and luxuries, believing this will have a certain influence upon her.

A young man courting a girl approaches her in about the same way a salesman approaches a prospective buyer. He is going to keep back everything which will make an unfortunate impression. He wants to sell that bill of goods and he is going to put up the best front he can. His whole object is to influence the prospect to buy his goods, so he lays himself out to make the best possible impression. The man who is determined to get a girl who knows very little about him is going to do the

same thing. He is going to be mighty careful not to let anything leak out of his brain which will possibly queer him or make a bad impression on the girl. He is going to be very careful to keep his coarse, vulgar habits; his peculiarities, his eccentricities, everything that would injure his suit in the background.

I have known a man to so cover up his vulgarity and coarseness while courting a girl that she never suspected his real nature; but who after marriage showed himself in his true colors and appeared so changed that the girl could hardly recognize her husband as the same man who had courted her.

There ought to be a Bradstreet's Character Agency, where records of all the young men in a community should be kept, so that a girl could find out the truth about the men who court her. There should be some means by which she can learn whether there is any cloud on a young man's title, any mortgages upon his character—any bad habit mortgage, impurity mortgage, disease mortgage. A young woman ought to be able to get at the exact standing of the young man who asks her to give up her life to him. She ought to

be able to find out about his pedigree, his life habits; to ascertain what sort of a character he has, whether he is reliable or slippery. Above all, there should be some means by which she could learn whether he has altogether forfeited his right to enter into the sacred relation of marriage.

No one would think of buying real estate without examining the records to see if there are any liens or mortgages against it, to see if there are any flaws in the title; and nowadays many people, even when there is no cloud on the title, ask for a guarantee from the Title Trust Company. How infinitely more important it is that a girl should have some guarantee that there is no dangerous flaw in the character-title of the man who asks her hand in marriage! She has much more at stake than the man, and she not only ought to be able to ascertain about his moral health, but his physical condition, his inherited tendencies. As a future mother she ought to demand that he come to her with a clean bill of health, so that there could be no taint of disease or any weak tendency in the offspring.

I once asked a girl just engaged to be mar-

ried to a man whom I knew to be worthless, if she had inquired into his personal traits, his habits, and those of his family; what kind of a mother and father he had, what his reputation in the neighborhood was. "Oh," she replied, "I am much too excited over my diamond engagement ring even to think of anything else. Besides, I wouldn't have John think for all the world that I would do anything so mean and underhanded as to go poking into his affairs even before we were married!"

This girl is typical of many who become so fascinated and so carried away with their new importance as engaged girls that they do not seem to care much about anything else. They do not think at all about their future husband's antecedents, his life habits, or whether he has the man-making elements, the qualities that will make him a good husband and father. They are far too much absorbed in love's young dream, which pictures marriage as a wonderful mirage, a sort of earthly paradise, free from the unpleasant experiences and disagreeable annoyances of ordinary life.

But, my young friends, while a happy marriage is in some ways all you imagine it, yet

it is not all poetry. On the contrary, there is a lot of prose in it. And you will live in the same sort of a world after you are married as before, a world as some one has described it full of "sickness and collicky babies instead of one that is all thrills and kisses." You will not remain forever young and beautiful, nor can any man enjoy holding a little white hand forty years at a stretch. Marriage is not one prolonged love scene. It is just as well to understand that before as to learn it afterward.

To young lovers—the man as well as the woman—everything in the future is going to be beautiful, harmonious, and glorious. They are going to live in a sublimated condition, and such things as poor cooking and unscientific housekeeping will not make any difference to them. Nothing will make any difference so long as they are together. But very soon the ignorant wife finds that she has taken charge of a man's stomach as well as his heart and its protests against bad cooking will likely cast a reflex action upon his love.

The man did not think that the girl's utter ignorance of the home problem would make

any difference to him, but when he sees his hard-earned dollars slip away into the garbage-pail through the ignorance of the wife who is struggling desperately and unhappily, perhaps, with a problem which she knows nothing about, his romantic love gets a chill. And when he sits down to an ill-assorted, poorly cooked meal his stomach receives a shock which reacts upon his temper. It is brought home to him as he never expected it would be in the home of his dreams, that the worst preparation for a day's work is a poor breakfast, and its shabbiest reward a bad supper.

Don't let love's young dream blind you to the prosaic fact that the welfare of the average man's stomach has a good deal to do with his happiness. "There is, indeed, a good deal of domestic happiness in a well-dressed mutton chop or a tidy beefsteak for breakfast. The woman who can cook contributes more to the happiness of society than twenty who cannot cook."

It would be a wise provision of law that no girl could marry without having first passed an examination, and received a diploma certifying to her qualifications, in knowledge and

experience of the hygiene of the home. Were the kitchen more of a studio in American homes, we should see a higher style of art in the drawing-room.

By all means get a college training if you can, but don't forget that a good English education and a knowledge of domestic economy will add more to a young man's happiness than all the foreign languages or polite accomplishments of which it is possible for any one young lady to be the mistress.

Many young women, especially those who are not strong minded, are won by men who use all sorts of persuasive methods and a constant bombardment of suggestion that they were made for each other. They finally yield to their insistence, and marry them, although they don't love them, just as people are induced to buy merchandise which they do not really want because they see it advertised everywhere.

The most affectionate, lovable girls are the most easily persuaded in this way, and a man, who is really not half a man, if he has enough dogged persistence and keeps at it long enough, can often win the consent of a girl

who is much too good for him, when a very superior man with less persistence might not succeed.

Tens of thousands of those hypnotized women endure a living death after marriage when they have discovered the shallowness, the animalism, the selfishness, of their husbands' so-called love.

Men know there is a lot of sentiment in most girls; and when all other means have failed to win the girl they seek, in many cases they play their final card of threatening to commit suicide if they are rejected. This usually flatters as well as terrifies the girl and proves a trump card for the man.

Girls of the finer and more sensitive type respond very quickly to appeals to their higher nature. They have a sort of passion for lifting people up. They long to help a man who plays on their sympathies; they will do anything to aid him to become strong, to make him assert his manhood. They jump to the conclusion that because it is so comparatively easy to manage a man who is in love with them, they can do this infinitely better after their marriage, and for this reason many beautiful

girls tie themselves up to mere masculine rakes and throw their lives away.

"I don't see myself as a drunkard's wife. I have visions of myself as always standing in a stained glass window attitude with a halo round my head and my hand stretched out to a man who by my help is climbing up to the heights on which I repose," said a young bride of this type who had recently married a dissolute man much beneath her in station and in every other way.

Poor little bride! Where will her stained glass attitude and her repose be a few years hence! Of all the delusions that ever entered a girl's head, that of marrying a man to reform him is surely the worst. It nearly always turns out disastrously. There is only one word to be said to the girl who contemplates such a step. That is, DON'T.

Don't marry a man you have got to reform, for you won't do it. Any reforming you expect to do you would better do before you are married, because you are likely to find a different sort of a man to deal with afterwards. Some men will promise anything to get what they want, but you will have much

more influence over a man of this sort before marriage than after.

Avoid as you would poison a man with a jealous, quarrelsome, antagonizing disposition, for he would make your life miserable. The man who goes about with a chip on his shoulder never makes a good husband. A jealous man is apt to be narrow and bigoted, and to have other mean streaks in his nature. One who is tolerant and magnanimous, even though he may have very grave faults of character, is much more desirable. He will, at least, have a kindly disposition, and be a livable sort of person. As amiability counts for much in a wife, so a kindly, tolerant disposition counts for a great deal in a husband.

Don't be too much influenced by your mother in your estimate of a possible husband. I would not advise any young person to ignore her mother's greater experience and knowledge of the world, but some mothers tend to put too great emphasis upon the negative qualities of a daughter's suitor. How often we hear mothers say of a young man who doesn't smoke, doesn't drink, doesn't use profane language, that he is an ideal young man! They

seem to think that if he doesn't do the things which the church and state prohibit he must be a pretty straight fellow. Yet, in a hundred ways, he may be insufferably mean. Many men keep from doing these things as a matter of policy, while they may cover up qualities that are infinitely worse, especially when it comes to the matter of living with them.

If a man is mean, narrow, and stingy in money matters, if he has a jealous disposition, if he is selfish, domineering, intolerant, narrow, even though he doesn't smoke and has never tasted liquor, he will not make a good husband. Have nothing to do with him.

Heretofore false sentiment has played entirely too great a part in marriage, and good horse sense, sound judgment, and discrimination, too little. The girl of the future will not marry, either for superficial or mercenary reasons. She will be fully impressed with the fact that it is only the enduring character qualities, and similarity in tastes and ideals, that will keep two people together in harmony through all the vicissitudes of life. The girl who will make the best wife will make an intelligent choice of a husband, for she will not

allow her heart to run away with her head. She will call both into council. She will listen to her heart as well as to her head. She will know that, apart from silly, superficial sentimentality, with which it has nothing in common, love must always be the deciding factor in every true marriage.

CHAPTER X

WOULD YOU MAKE A GOOD HUSBAND?

I want (who does not want) a wife—
  Affectionate and fair:
To solace all the woes of life,
  And all the joys to share:
Of temper sweet, of yielding will,
  Of firm, yet placid mind,—
With all my faults to love me still,
  With sentiment refined.

—JOHN QUINCY ADAMS.

THOUGH the world has changed much and the attitude of men and women toward one another still more, since those lines were written, yet the average man in search of a wife to-day is probably dreaming of some such ideal as Mr. Adams describes. In this era of suffragettes and independent young womanhood he may find it a little more difficult than it was, say, a century ago, to secure the unusual combination of a sweet temper, a yielding will, and a firm and at the same time placid mind —which means, doubtless, that she will yield to him in everything—but perhaps it is not im-

possible. We doubt, however, if it would be the best thing for the young man. A little spirit is a good thing in a woman as in a man. The wife who would yield to her husband in everything would be but an echo, or a slave, and the day of slave wives is passing.

The real helpmate to a man is not a yielding "mush of concession," but an intelligent comrade, a woman on his own mental plane who will be a stimulus to his ambition, not a clog upon it. To have a happy home, there must be a similarity of tastes between husband and wife, a congeniality of desires and aspirations. If the husband is an ignoramus, and the wife a woman of refinement and culture, or vice versa, there will not be much social enjoyment around the evening lamp.

Some of the most promising marriages have failed through lack of intellectual sympathy on the part of the wife. In his essay on the liberty of women, John Stuart Mills says, "Young men of the greatest promise generally cease to improve as soon as they marry"; a result which he attributes directly to the absence of sympathy in their wives for that which constitutes the highest culture, and often

a direct opposition to it. The women were not to blame, however, for in those days men had decreed that women should not be educated. But the moral is suggestive for the young man of to-day in his choice of a wife.

Now, if what a man wants is a wife and not merely a housekeeper, he must keep his eye well open for a warm bundle of intelligent femininity that will be to him in a personal, a spiritual, and an intellectual way, what the fire on the hearth is to him in a physical way—a fund of tropical comfort that will keep the stiffness out of his thinking, the frost out of his feeling, and the general machinery of his life in a condition of pleasurable activity.

Lyman Abbott wrote of his wife in his "Reminiscences," first published in *The Outlook:* "I do not think her dead, nor have I lost her companionship. Her ambition for me keeps me young at seventy-eight; her faith still inspires me with faith in myself." For all of his success in life he gives his wife more than half the credit. "When I was a lawyer," he says, "she helped me with my briefs. When I was in the ministry, she was co-pastor. When I was editor, she was my keenest critic.

How many of my books have been a joint product, not in formal composition, but in preparatory thought, neither I nor she could have told. . . . In time of failure, when I had wholly lost faith in myself, she never lost faith in me, and her courage forbade my discouragement."

Could any man, though far less highly endowed than Dr. Abbott, fail with such a wife at his side? What young man, however gifted by Nature and Fortune, is not doubly blessed in finding such a life partner? Truly "her price is above rubies." How many men are worthy of such a wife? I thoroughly agree with the one who said that no man is good enough to be the husband of a good woman. This doesn't mean that all women are good, or that all men are bad, not even that women are better in every way than men; but it does mean that they are better morally; it does mean that God has made nothing grander, nothing better, than a good woman. Every man reverences and wants such a one for his wife. But how many deserve to get such a treasure?

How many men are there, for instance, who bring themselves to their wedding day as clean

and pure in thought and deed as the girls they marry? Can any one estimate the number of lives that are wrecked, the homes that are ruined, because the man goes to the altar with evil sexual habits formed by association with immoral people? He has lost his modesty and all sense of delicacy and fineness and consideration. Many a sweet, innocent girl has never recovered from the shock received in her early marriage because her husband had been coarsened and had brought to their relation repulsive habits formed by his association with degraded women. The brutality of man and his selfishness are responsible for the early disgust from which some wives never recover. Many a fine-souled, noble woman is held in practical bondage by a beastly and sensual marriage against which her very soul, all that is fine, noble, and divine in her nature, revolts; and yet her high sense of the sacredness of home keeps her from seeking the freedom in divorce for which her soul longs. Ellen Key, in discussing the problems of love and marriage, says, "Many children are born in legalized prostitution,—legalized rape." Who can ever estimate what impurity, what

lust and licentiousness are concealed under the name of marriage!

A loveless marriage, whether it be for mercenary reasons on the one hand or for mere animalism on the other, is nothing but legalized immorality. Society in this respect needs a purifying revival. Yet it is one of the things with which it is supposed not to interfere. The moment people are married, society closes the doors and no one has any right to ask questions, no matter what goes on behind the scenes. But the fact remains that tens of thousands of homes are honeycombed with immorality and impurity, with sensualism and brutality of the worst sort, and many wives are half persuaded by their selfish, animal husbands, that this is legitimate and right. Multitudes of unfortunate children are brought into the world under cruel, lustful, and even criminal conditions, where the mother married for a home or the father for reasons aside from the love motive. In many cases they are not wanted at all. Not long ago I heard of a man who declared that children were "infernal nuisances," and who abandoned his wife in a rage of profanity and protest when he discovered that an offspring was inevitable.

The man who marries in utter disregard of the children that may be born to him is not worthy of the dignity of parenthood. He is not fit to be the husband of any woman.

It is a positive insult for a man who has wallowed in immoral filth, who has been guilty of violating the highest moral laws, to ask a pure, clean girl to marry him. It is not fair, it is not square, or honest; it is criminally wicked, for a man to presume to drag a girl's purity down to the very filth and slime of his impurity in the holiest of all holy relations.

One of the great difficulties in the way of uplifting the marriage ideal among men can be traced to the fact that the average boy has a vulgar idea of what marriage means. Many youths get the unfortunate impression, from what they pick up on the street among low associates, that its chief object is the satisfaction of beastly impulse, of passion, instead of beautiful comradeship, holy, clean companionship, a sweet, sacred affinity of two souls.

Until our boys are properly instructed in sex matters, until they are taught that marriage is a sacrament, and that the only thing that makes it honorable is mutual love on a high

spiritual plane, so long will men continue to pervert and degrade this most sacred of all human relations.

Yet, "Cæsar's wife must be above reproach." Every man, no matter how foul and tarnished his own record may be, insists that the woman he weds must be above reproach. By this very fact he bears testimony to the high value of purity. The only mistake he makes is in thinking that it is necessary only in one of the parties to the marriage contract. There was a time when that view was not only accepted by society, but sanctioned by its approval. But that time is rapidly passing. All signs indicate that the man of the future who is not morally clean will have small chance of getting any sort of a wife at all, not to speak of the sort of a one he would like. The fact that the impure man is disqualified physically, morally, and spiritually for marriage or for the maintaining of the highest ideal of such a state is beginning to be appreciated. And when men are made to understand that impurity will make marriage for them next to impossible there will be a general cleaning up along the line. They

will not take chances of being forced into marriage in their own class, of being obliged, if they marry at all, to marry girls whom they would scorn to recognize on the street, whose very existence they ignore outside of their foul relations with them, which violate the very heart of their manhood.

In the past women were not in a position to be too particular in their choice of a mate because they did not have much of an outlook in life outside of marriage. They were limited, handicapped by social traditions which made spinsterhood almost a disgrace, and condemned the unmarried woman who had no means of her own to a life of dependence that was nothing short of torture. To escape such a fate women in the past have made male apes respectable by marrying them, because custom said they must marry some sort of a man. There will be no opportunity for such males to marry in the future.

The new girl will not have the same temptation to marry a man who is unworthy of her as had the girl of the past. She knows that there are scores of occupations open to her by which she can make an independent living out-

side the home, and she knows also that in the new order of things no stigma attaches to spinsterhood, that the despised "old maid" has passed out of existence with the old order. The well-equipped, economically independent girl will not wait around for some man to come along and marry her. She will marry the man she can love and respect or she will not marry at all.

Girls nowadays are better posted in many ways than they used to be. They mingle more with the world, and they see a tremendous amount of unhappiness in homes because of ill-assorted marriages. They see many young married women who have become saddened and over-serious by the monotony and the exactions of wife-slavery. They see that they have comparatively little freedom, very little diversion or change in their lives. They know that a large number of girls lose their youth soon after marriage, and that not a few go to insane asylums. They notice that many husbands no longer treat their wives as sweethearts, that they do not pay them the numberless little attentions and courtesies with which they were so profuse before marriage;

that, in fact, they too often look upon them as housekeepers rather than as wives—comrades and equals.

All these things set the girls of to-day who are free to choose their own future to thinking; and the result is that you, my young bachelor friends, are going to find it a much more difficult matter to find the sort of ideal wife you are after than it was wont to be for the average man.

In the words of a well-known physician: "The days of the ill-advised mating of a perfect woman with a grossly imperfect man are rapidly passing. Her instruction in the elements of manhood enables her to analyze, and she instinctively stops to analyze before she permits her heart to go out to a man.

"In a similar way, the young man should be taught to recognize ideal womanhood and, having made himself worthy of a perfect woman, to look for one for a wife."

Not until you can declare yourself worthy, until you can without fear ask yourself the question, "Would I make a good husband?" and answer it fairly and squarely in the affirmative, have you any right even to think of

marrying. When you can do this, go ahead. You have a right to expect, and we hope you will find a girl who will match your excellent masculine qualities with equally excellent feminine ones.

Apart from the question of moral, physical, and mental wellbeing, the spirit of comradeship is the best basis for genuine love, and a happy marriage. If two people are always happy together, if they always enjoy being near each other, if they find their constant association is refreshing and invigorating, they may be pretty sure that they will live happily together. If you find a girl whom you have seen in her home, and at other times when she is off her guard, so to speak, not expecting you, or aware that she is being noticed; if she stands the test under every circumstance that you would want a friend whom you admired to stand, you may be pretty sure you have found the right sort of girl.

In choosing a life partner you want to exercise at least as much care as you would in choosing, let us say, a friend, or a business partner. Think of the pains, the trouble, the level-headed man takes in the investigation

he makes in forming a business partnership. Sometimes he will think about it for many months, perhaps for years, before entering into such a partnership. He will consider whether the one he has in mind is likely to go wrong and involve him financially; he will think about the question of his health, of his personal character, and general fitness as a working partner, whether he has the qualities that will add to the success of the firm. These and a thousand other things he will think of besides the question of amiability, companionableness, and general wearing qualities.

Yet perhaps this very man who is so careful and who investigates so thoroughly long before entering into a business partnership will marry a girl on a two or three weeks' acquaintance, perhaps not having seen her more than a few times at her home, and then under the most favorable conditions.

How foolish it is to expect to find an ideal wife in such a haphazard way! The men who act in such haste usually find, to their sorrow, that they have drawn anything but the prize they expected to get in the marriage lottery.

For example, I know a young man who mar-

ried a girl whom he had seen but a few times, and then in the best possible light, when there was nothing to annoy her or bring out the worst side of her character. After their marriage she disclosed such a disagreeable, cross, crabbed disposition that the unfortunate man could not live with her. She would be pleasant enough when there was nothing to annoy her, but the slightest thing upset her and threw her into a most terrific temper. She would hurl things about the house when in one of these violent fits of passion and act like a maniac. Finally she made her husband's life so miserable that he was forced to separate from her.

Now, if this young fellow could have seen the girl who had infatuated him before marriage, under everyday conditions in the home, washing dishes, doing all sorts of work about the house, if he had seen her as she appeared day in and day out to her own family, he would have avoided her; he would not have been in such a rush to secure her for his bride.

We only show our real selves under the stress of our feelings, when exposed to the frictions, the little frets and annoyances of daily

life, then our real character comes out. The young man who thinks he has come across an angel would better try to surprise her when at work. If he could remain in her home a few days and see her in all sorts of circumstances he would perhaps find that her wings were not developed quite as much as he thought.

It is unfortunate that, as a rule, young people see each other only under the most favorable conditions before marriage. The average young man, perhaps, never sees the girl he wishes to marry in the everydayness of her life—never sees her in the kitchen or engaged in housework. He has no chance to know how she conducts herself in the home, what her actual disposition is; how she leaves her room in the morning—whether she throws everything down wherever she happens to be, or whether she is orderly and systematic. He seldom has an opportunity to see how she treats the other members of the family, how she bears herself toward her mother, her brothers, and sisters. When he sees her she has been expecting him, and is not only dressed in her most becoming gown for him but she has also put on her best mental attire. If she happens to

have a temper, a sarcastic, cutting tongue, she is careful to conceal them. In other words, she is prepared to make the best impression possible.

Considering all this, is it any wonder that we so often hear of young people quarreling within a week after their marriage? What else can be expected when they know nothing about each other before marriage?

There really ought to be some way for people intending to get married to get at each other's personal history, and especially to learn about each other's disposition before they rush into matrimony. Just as I have suggested in the case of the young woman, the young man should be able to consult in the same way the records of the girl he wants to marry. He ought to be able to find out her inherited legacies of weakness or strength, or disease or health. He ought to be able to ascertain what her life habits are, whether she is industrious, orderly, or idle, shiftless, slovenly in her habits. There ought to be some way of finding out about her ordinary life in the home,—about her disposition, whether she is helpful or mischief-making, amiable or ill-na-

tured, unselfish or the reverse. In other words, he ought to be able to find out what sort of a wife and mother she will be likely to make. Failing this, however, he must guard all possibility of making a mistake in choosing a life partner by taking every precaution in his power while he is on the safe side of the altar.

Because they do not take those precautions, that little ceremony at the altar, which may not occupy ten minutes, means the opening of the door to perdition to multitudes of souls. With the exercise of a little forethought, a little discernment, they could see the same motto over the door that Dante saw over the door of Hades, "Leave hope behind, all ye who enter here."

It is a most unfortunate thing that so many pass through this door while hypnotized or blinded by an ephemeral passion, led on by the false fires which quickly die out and leave nothing but ashes behind!

How many husbands are bitterly disappointed to find that the girls they married do not possess all the domestic virtues, when, as a matter of fact, they never gave any consid-

eration at all to the question before marriage! Apparently sensible men every day fall in love with the silliest and the most superficial girls, who make no secret of the fact that they have had no domestic training whatever, and yet they expect these girls just as soon as they become wives to cook, sew, manage expenses, keep house, and do everything as well as "mother does it." Their failure to do this, of course, causes a great deal of domestic discord, and the poor girls come in for all the blame, when the truth is they are not at fault at all. If any one is to be blamed for their inefficiency as wives it is the mothers whose duty it is to see that their daughters are properly instructed in domestic affairs.

In choosing a wife be especially on your guard against the coquette, who will let you spend all you can afford—and more too—on her, and then throw you over for some other fellow who has more money.

I recall a certain young man who became so infatuated with a very beautiful Southern girl that he would do the most extravagant things—things which he could not at all afford, to attract her and gain her regard. He would,

in the depth of winter, send her quantities of gorgeous American beauty roses and other costly flowers. I have known him to telegraph to florists in distant cities, where she happened to be stopping, to send expensive flowers to her hotel. He seemed possessed to remind her constantly that, wherever she happened to be, he was always thinking of her.

Although the girl never for a moment thought of marrying him she accepted his gifts and encouraged his attentions. She even went so far as to invite him to visit her at her distant home. She lived with her parents in a fine house situated near a beautiful lake in Florida, and as she was fond of boating, canoeing, and fishing, her admirer bought in New York and shipped to her a very costly canoe, and all kinds of fishing tackle and sporting goods. Having accepted the girl's invitation, within a few weeks he followed his gifts, full of expectation that he would surely win her love. When he arrived he found her on the lake in his canoe with a new admirer. She was so cold and distant and unresponsive to the New Yorker, and was so evidently carried away with the other man that the disappointed

lover returned to the East broken-hearted, and with his faith in women shattered.

The most unfortunate feature of the affair was that during the months of his infatuation he lost the opportunity to marry a beautiful young woman of noble character and great worth, to whom he had been paying devoted attention before the Southern beauty had fascinated him.

Some one says that a man doesn't demand common sense from a woman, that he prefers incense. There is a great deal of truth in this. Man's weak point is his susceptibility to flattery. The woman who can tactfully flatter him can do almost anything with him. There seems to be practically no limit to the amount of flattery the average man can swallow. His vanity is often satisfied because he seems to be the only man who can captivate a girl's fancy, or because he appears to be the one who gets the preference over all others. Many a man marries a girl because he is flattered in being able to arouse a feeling of sentiment in her which he thinks no other man has been able to arouse; and it is only after he is married that he wakes up to the fact that she is not the

sort of girl he had ever dreamed of as his wife. A friend of mine who stands very high in his profession married a half-educated girl who looked up to him as a sort of demigod. She was undoubtedly pretty and very attractive, but in no sense his mental equal. Since his marriage he has been chagrined constantly, mortified by her low-flying ideals and her dwarfed standards of education and culture. In spite of the wife's beauty there is a commonness about her which is accentuated and made more striking by the contrast of her husband's superb intellectual attainments and his great refinement and culture.

There is one thing which can never be absent from a happy marriage and that is a mutual feeling of real, solid, substantial friendship. No sentiment, no passion, no other thing can take the place of the friendship relation between husband and wife. If marriage means anything it means partnership; and there can be no real partnership between inferior and superior, between the cultured mind and the uncultured, between master and slave. Don't marry a woman you will have to look down upon, who cannot sympathize with the

intellectual as well as the sentimental side of your nature.

Have you ever thought that children are much more likely to pattern after the mother than the father because of their much closer relationship and greater intimacy with her? This is one reason why men should choose higher than themselves, if possible, rather than lower. Other things equal, for the sake of the children to come, they should choose wives even better educated, more refined, and more cultured than themselves. It will make all the difference in the world to the offspring whether they are brought up in a refined, cultured, and educated atmosphere, or the reverse.

Years ago I heard a young man say that he would never marry an educated woman because educated wives were too hard to manage. He wanted a wife that would do as he wanted her to do; and therefore he would look for one who was good-looking, sweet, affable, and manageable, but not educated. He intended to run his own household, and he would not have a wife who would boss him or insist upon her having her way about it. He said that an educated mother always would insist

upon her own ideas in rearing and educating the children, and he didn't propose to be dictated to in the matter.

This man did marry just the kind of a woman he wanted, one with a doll face and a doll mind. She has little or no education. She herself admits that she could not reckon up a column of figures to save her life, and that she is ashamed to write letters because she cannot spell correctly. The children are just like her, doll-faced, stupid-minded. It is true the man was the boss of his home, but there wasn't much to boss, very little intelligence, very little reasoning power, and no refinement or culture.

It isn't necessary that the girl you marry should have a college education, or that she should have showy accomplishments, calculated to make her shine in society, but she should have intelligence and a fair education. A woman without these lacks the most important essentials of a good wife and mother.

The truest, best, and sweetest type of the American girl to-day does not come from the home of wealth; she steps out from a home where exists comfort rather than luxuries.

She belongs to the great middle class—that class which has given us the best American wifehood; which has given helpmates to the foremost American men of our time; which teaches its daughters the true meaning of love; which teaches the manners of the drawing room, but the practical life of the kitchen as well; which teaches its girls the responsibilities of wifehood and the greatness of motherhood.

When you are in a position to ask a girl to marry you; that is, when you have satisfied yourself that you are first of all, a man, a square, clean, decent, manly chap, fit to associate with a good woman, and that you are financially able to undertake the responsibility of marriage, seek a wife in this class. It is there you will be most likely to find that which is better than all the wealth and social accomplishments in the world, the loving heart of a good woman.

CHAPTER XI

THE PARASITE GIRL—AND OTHERS

A PARASITE is the lowest form of vegetable or animal life. In botany it is described as "a plant growing upon and nourished by the juices of another." In zoölogy it is "an animal which lives on another."

If you are living in idleness, if you are being carried through the world by others when you are well able to carry yourself, then you are not a real man or a real woman. You are nothing but a mere animal, a human parasite. You are a dwarfed being, self-robbed of your divine heritage, that power which is developed only by self-help, the exercise of one's faculties. You will go to the grave a nobody, compared with the scrub woman who performs an honest day's work and supports a family in decency. You are a hanger-on, getting all the good things of the world, living in luxury, without earning anything. This is absolutely dishonest.

A parasite is a thief; one who is stealing from everybody who produces. The time will come when the world will have nothing but contempt for such human leeches. They will be ostracized from all decent society. They will be despised, loathed, by every honest worker in the community. To gain our own respect or that of others we must make ourselves independent through work. An inherited fortune won't do it.

It is only by self-help that we can grow, that we can feel our lives expand. It is only by actually achieving, producing something worth while, creating something that we can ever be genuinely happy. You may take a little pleasure in spending what others have earned for you, but there is no growth in it, there is no life enlargement, soul expansion. When we are cursed with arrested development from mental inertia or laziness, or by anything but compulsion through physical infirmity, death has actually taken hold of us; deterioration has begun.

A little while ago when a girl was arrested in New York for vagrancy and was asked by a magistrate what caused her to drift into that

sort of a life she said: "I wanted to dress like other girls, and I couldn't." How different might have been this young woman's career had she been reared to appreciate the advantage of having a worthy aim in life, and been aroused to the joys that come from doing one's part in the world's work!

There is no glow of satisfaction which comes to a human being like that which is produced by stretching the mind over our life problems and solving them ourselves instead of having some one else solve them for us. The consciousness that we are doing something worth while, that we are taking our places in the world like real men and real women, is the only thing that makes life worth living.

We may manage to get through the world without helping ourselves, without doing anything for others, but we can't manage to do this and be strong, self-reliant characters. We can't manage to shirk our part of the world's work, when we are perfectly able to do it, and be anything but a dwarf, a scrub-oak, of a human being; we can't do it and be happy.

Yet it is unfortunately true that, even in this progressive age, there are thousands of

able-bodied girls who lead a useless, unproductive existence. Although they are educated and fitted to serve mankind they have not developed any special bent or talent; because they do not feel under any obligation to work. These girls usually belong to families of wealth or of moderate means, and they drift along for years without marrying, and finally become a burden to themselves and their relatives, and are demoralizing to the real producers.

With many an American girl her definite purpose has ended with her diploma. Yet there is little or no excuse for the young woman idler in the modern world. In the past it was different. Until recently women never existed for themselves; they were dependent on men, and hence they were obliged to develop great tact, ingenuity, and adaptability to meet the prevalent male ideal, which varied according to the particular needs of society. One of the most interesting and significant phases of history has been this changing from time to time of the ideal of womanhood. It accounts for the diametrically opposite types developed even within the comparatively short

period of our own country's history. Naturally men have sought for wives the conventional type of woman which society idealized at the time; and because of their dependence on masculine favor and the fact that there was no recognized vocation for woman but that of wife and mother, women have ever become what men wanted them to be.

For example, in the early history of America the type of woman which society needed was the strong, vigorous, sensible sort of woman who was capable of enduring hardships and of doing a great variety of work, and so she became the ideal type of wife. This was natural because the pioneer settlers were poor men, and most of the industrial work now carried on in the factory, the shop, and the store was then done in the home, and everything depended upon the wife's being a worker, strong, rugged, healthy. It was imperative that the mother of many children (as the wife usually was in those days) and the administrator of the home should be physically fit.

The gradual evolution of the home, with the transference of practically all of its oldtime activities to outside agencies, together with the

growing prosperity of men, lessened the demand for strong, robust, hardworking wives. These two factors—the evolution of the home and the increase in wealth, gradually but surely changed the conventional type of woman. So, instead of the strong, level-headed, vigorous, administrative wife of the pioneer days we find that the physically weak, mentally dependent, flat-chested, flabby-muscled, clinging-vine type became the fashion. In other words, the conventional type had swung to the opposite extreme.

As American men became more and more prosperous, and as they swung away farther from the early Puritan idea that beauty was an agent of the devil, they emphasized comeliness in their life mates more and more and physical strength and endurance less and less. Woman not being so much needed as a co-worker, the plaything, the doll wife, the pretty fragile girl wife, who would be an ornament in the home, became popular. Brains and virile qualities were considered unbecoming in a woman. It was the finer, softer, sweeter graces that men were looking for; they did not want a wife to be their mental equal; they did

not want anybody to dispute their boss home rule. They wanted a wife who was sweet, delicate, dependent, obedient, docile, who would not question her husband's authority.

Woman as usual adjusted herself to the new demand. There began a gradual drifting away from the more practical and useful training of the daughters in well-to-do homes to a more polite and decorative culture. They were brought up with the idea that they were to be ladies, that they were not to prepare for independence, for self-help. The society tradition was that the girl was predestined to a much easier life than her mother had had, and that she must be protected and shielded in every possible way. The muscular, athletic young woman was considered rather vulgar, and the girl who expected to get married must conform to type or lose her chances of getting a husband. The aim and end of all her training must be marriage and motherhood, and the more refined and delicate she was the better the men would like her.

From childhood the daughter was brought up to believe that she must go along a certain prescribed course and try to make herself the

kind of a woman man wanted her to be. That is, no matter what her natural ability or inclination, she must adapt herself to that type which best pleased men. So instead of growing up strong, well-balanced, she went to the altar a physical and mental weakling.

Mothers then did not seem to realize that a delicate, docile, dependent girl, was totally unfitted for either marriage or motherhood. The result was that child-bearing very quickly exhausted the young wife's vitality, and in many instances she became prematurely old and not infrequently an invalid or a semi-invalid for life.

Thousands of these young wives faded so quickly during their child-bearing years that their husbands often grew indifferent to them and they became little more than head housekeepers. Their husbands exercised a sort of proprietorship over them, a little more polite and considerate ownership, it is true, than that in which wives in Turkish harems are held, but they were practically servants, often looked upon as greatly inferior to their masters, but necessary to the home.

If women had been left to themselves they

would never have developed that weak, flabby, delicate physique, that superficial, languid type of womanhood approved by men in the past. Conformance to the masculine ideal of femininity is responsible for the most pathetic picture in American life, that of the untrained, helpless daughter, waiting around at home, after her schooling was over, for some man to come along who was willing to support her. We must go back to her to find the origin of the parasite of to-day, whose mother and grandmother were brought up with the idea that marriage was a woman's inevitable and only goal. The girl of the past who was not encouraged to have any other ambition is the direct progenitor of the useless type of woman, shallow, superficial, luxury-loving, parasitical, who has no other object in life than to get all she can without a thought of giving anything in return.

The tremendous increase in American divorces during the past decade was largely due to the idle, aimless lives of wives, especially the wives of wealthy men. Those women were not trained to usefulness. Such things as social service, or obligations to society, were

not even hinted at in the fashionable schools in which they were educated.

These helpless, ambitionless creatures are fast disappearing, but they are not all gone. For those that remain, their parents, especially mothers, are in many instances responsible. They trained them to be what they are—clogs on the wheels of progress.

Only recently I was talking to a young married woman who told me that she had never washed a dish in her life, and had no more idea about cooking or housework than a child. As a girl she had always been waited upon, coddled, and petted by her fond mother.

There are mothers who have made slaves of themselves to help their daughters get an education, but are not willing that they should work after graduation. The daughters will sometimes sit around the house and see the mother cook for, and wait upon her family, even when she is sick enough to be abed, without the slightest feeling of compunction, simply because they have been raised that way. These young women would be shocked if told that they were selfish, that they were unkind to their poor worn-out mother. They were

brought up to be waited upon, and do not seem to think that they owe anything in return. They accept everything as a matter of course because they have been overindulged from childhood. Instead of serving they expect to be served.

Under the circumstances are they wholly to blame? Why, I know one mother in ill health who waits upon her strong, healthy daughters continually. She rises early in the morning when in no condition to do so, and gets the breakfast, while her great robust girls are sleeping away, or reading silly novels the best part of the forenoon. She little realizes that this is encouraging the most selfish qualities in her daughters, and is taking away what should be their greatest incentive to self-development, that she is helping her girls to form habits of indolence which will seriously mar their future.

How often we hear a mother say in a half-joking way, "I know I have spoiled my daughter by my over-indulgence, but she is the only child I have." In fact, she speaks of it as of comparatively little importance, seemingly not realizing that instead of encouraging her daughter to become independent and self-reli-

ant by self-help, she is making a weakling out of her. It is so easy to spoil a girl with magnificent possibilities by wrong training, foolish gratification of her every whim!

Many an over-fond mother has called down upon her gray hairs ingratitude, and even the disrespect of her children because of her over-indulgence.

It is the gravest injustice to children to bring them up in such a way that, humanly speaking, it is hardly possible for them to be anything else than idle and selfish. One of the first obligations of parents toward a child is to teach him what a tremendous debt he owes to the world into which he was born, and to train him so that he shall be able to pay during his brief space of life at least a part of his great indebtedness.

One of the greatest economic wastes in this country to-day is the loss of talent and energy of a multitude of our women who play no special part in civilization and yet who are perfectly competent to render great service to humanity. Girls between school-days and marriage; women after their child-bearing period and the intelligent, educated, do-nothing girls

who do not marry and who have no occupation—these constitute an enormous waste to society.

Worse, perhaps, than any other form of parasite is the grafting girl. In her notable book, "Woman and Labor," Olive Schreiner describes in vivid terms the useless, non-productive, jelly-fish woman, the woman who preys on men, the parasite who sucks the life-blood of society. She is the most insidious foe to her sex, to the home, to the business woman, to the coming generation, to all that is closest to the heart of woman, and she invariably begins her career as a grafting girl.

I would warn all young men to beware of the grafting girl. She has a most insinuating way of suggesting to them the things she admires and wants to have. In walking along the street with a male friend she will stop at a shop window and gush over some desired object, hinting what a joy it would be to her to possess it. She makes a business of doing this during the winter holiday season.

I heard of a girl of this sort going into a jewelry store with a young man for some little thing which she was having repaired, and in-

ducing him to buy her a diamond ring. She spied the ring in a show-case and asked to see it. Slipping it on her finger she held it up admiringly before him and talked so much about it that the young man felt embarrassed. He really could not afford to purchase such a ring, but she finally succeeded in getting him to say that if she had her heart set on it he would be glad to get it for her. It took all the money he was able to save from his small salary for months to come to pay the bill. She got the ring, but she lost the friendship of the unwilling giver, who was ever after bitterly prejudiced against her.

The grafting girl knows very well that a young man will do very foolish things if he is under the spell of her fascination or really cares for her, and she relies on this to help her out in her game of greed and selfishness. Such a girl is downright dishonest. She takes an unfair advantage of her power. Her appeals for this or that or the other touch the man's pride as well as his desire to gratify her. He does not want to be considered a "piker," small and mean, and he will often do what he can ill afford to do when under such pressure.

A young fellow recently took a girl into a fashionable restaurant for an after-theater supper. She looked the menu card over and when she came to some very expensive dish she would say: "Oh, my, that must be delicious. I am especially fond of that." Perhaps it was some rare bird or some special delicacy which cost a great deal of money. When her unfortunate escort got his check after supper, he was horrified to find that it amounted to twenty-four dollars. He was not getting a large salary and he never took the girl out again.

Even if they have plenty of money, men avoid the girl who gets the reputation of being a grafter. I know a very handsome young woman who because of her grafting propensities ultimately lost all her male friends. She had a number of admirers, and was constantly suggesting to whichever one happened to be with her, something or other for her pleasure or amusement which would cost a good deal of money. Sometimes it was the opera, or a play at the theater that everybody was talking about, which she was "simply crazy" to see. This always meant box or

orchestra tickets, a taxi, and an extravagant supper after. Or, again, it was a suggestion of costly flowers, an automobile ride, an expensive outing, something to do or something to eat that would cost a great deal, until the men got to feel that the girl was always after one thing or another, that it was a case of putting their hands in their pockets all the time to gratify her whims. So they began to avoid her, and before long, instead of being the most admired girl in the community, she became exceedingly unpopular, and was obliged to accept the escort of men she regarded much beneath her station in life. She will probably scare them away when they know her, for the grafting habit is too firmly fixed in her to be eradicated.

The grafters will accept attentions from young men they have no use for whatever, whom they would never think of marrying,—men whom they regard as beneath them socially. They are on the hunt for some rich man to support them in idleness. But while they wait for their ideal of a rich man to materialize, they do not hesitate to graft upon almost any young man who comes along.

"Anything to help out until they can do better" seems to be their motto. These heartless, unfeeling girls often cruelly toy with a man's affections, only to leave him in the lurch when a more prosperous suitor comes their way.

A girl I knew allowed a man to purchase one hundred and fifty dollar suits and expensive hats for her long before she was engaged to him, or before she had any surety that she ever would be. Although this girl's parents were poor, and she never had had rich clothes before, she seemed to think that she could not afford to let the chance go by for getting them, whether she married the man or not. She told her friends that she was determined to have a good time anyway, and that the man could afford to buy these things for her, so she let him. But although he gave her those costly presents the man became so prejudiced against her for accepting them that he came very near not marrying her.

The grafting, parasitic girls are inclined to let any one who will carry them through life. They are too lazy to make a struggle for self-support, and so they wait around for some man to come along and marry them because they

think that the easiest solution of their problems. They are looking more for a meal ticket than for a husband.

Too many girls not only become parasites on devoted mothers who make all sorts of sacrifices, depriving themselves of clothing and all comforts and recreation in order to give their daughters an opportunity to shine in society, but they also take advantage of their fathers' love and their weakness in indulging them in things they can ill afford. Many a father makes a slave of himself, scarcely ever taking a vacation, and depriving himself of many of the things he ought to have because of the perpetual drain of his daughters who not infrequently are perfectly heartless in their demands.

There is a large class of well-meaning but thoughtless, if not lazy girls, whose parents are not actually poor, yet who ought not to have the burden of the support of grown-up daughters who are able to support themselves.

It is much pleasanter, perhaps, to lie abed in the morning, rise when one feels like it, and then follow one's own inclination all day, than to jump out of bed at six in the morning, to

get to work at a certain hour, to keep oneself under strict discipline all day; but the results are very different. The one course develops strength, stamina, grit, stalwartness of character; the other nothing but the jelly-fish characteristics of the human parasite.

Why seek to evade the discipline of labor? In choosing "the easist way" you always lose far more than you gain. Those things which are nearest and dearest to woman are bought with a great deal of pain and suffering and striving. Nothing is so precious to the mother as her child, yet nothing else in life costs her so much or brings her so near to the shadow of the grave. Love, worship, play, work—these are the great strands of life. Do not flatter yourself that you are going to leave any of them out of your life and be a strong, symmetrical, beautiful character. Don't think that you can sponge upon others, gad about, flirt, and trifle with life and still win the admiration or hold the respect of any one who knows you.

Any girl who is able to work should be ashamed to be a further drag upon her parents, a drain upon the family treasury. She should

regard it just as much of a disgrace to hang around the home for years and do nothing, while she is waiting for the right man to come along, as it would be for her grown-up brother to sponge upon his family. This living upon the parents after one is capable of earning one's own way is a great character weakener. It is practically accepting charity when one is perfectly capable of taking care of oneself.

There is nothing else that so strikes at the root of character as the consciousness that one is a parasite. To be carried through life by somebody else; to be fed, clothed, and taken care of like a child, is demoralizing to one's self-respect. Worse than that, it leads to degeneracy. The idle, vicious mind is the unoccupied mind. The parasitic, purposeless woman is usually the one who makes flirting a pastime.

Multitudes of homes have been wrecked by flirts who were only trying "just for fun," as they said, to see if they could attract married men and arouse the jealousy of their wives. Such girls may not intend to do wrong. They have an idea that it is perfectly safe to flirt with married men, especially when they

are away from home, and we often see them engaged in this dangerous pastime while traveling, particularly on board steamers. But, unfortunately, many men when away from their wives are extremely susceptible to the wiles of the coquette, and they play the game with the young women, often too without any idea of wronging their wives, but just to see how far they, too, can go. Before they realize it the marital tie is weakened and their homes wrecked. Thousands of divorces have been brought about in this way.

The idle married flirt is often worse than the unmarried one. I have in mind a young wife who delights in trying to win other women's husbands away from them. It does not seem possible that she can realize the results of her unwomanly conduct, the cost in suffering, weeping, and anguish to the wives of her victims. She appears to take a fiendish joy in attracting the men's attention by all sorts of fascinating wiles and diplomacy even in the presence of their wives. It seems as though she actually glories in this cruel pastime. Her husband, however, has become suspicious of her, and now she is beginning to pay

the penalty of it all with the loss of his love and respect.

The coquette knows that beauty is a powerful magnet to attract men, and if she does not have it she tries all the harder to compensate for its absence by cultivating other feminine charms. She realizes, too, that the power to win men will make other women envy her, and vanity plays a large part in her make-up. The consciousness that she has power over men, that she can attract them, can make them follow her round makes a strong appeal to her superficial nature.

Just as men become drunk with the money-making passion, so girls who have no object in life but pleasure often become obsessed with the passion for male conquest. When they find that they are developing more and more power for attracting and winning men they naturally want to see how far they can go; and oftentimes, before they realize it, this leads them over the edge of the precipice. The love of conquest becomes a mania which ends in their own undoing.

One time I overheard a girl boasting that she was determined to win a man who was en-

gaged to marry another, just to show that she could do it. This girl was rather plain, while the one she wanted to cut out was handsome and also had the reputation of being very popular with young men. The coquette did not really care for the man she was determined to captivate, and would not seriously think of marrying him, but she simply wanted to demonstrate her power and cut the other girl out! So she deliberately planned her conquest, using all the feminine arts at her command, and finally succeeded in so fascinating the man and arousing the jealousy of his fiancée that the engagement was broken off. But the mischief-maker got more than she bargained for. If she spoiled her rival's life she ruined her own, for in trying to win away her lover from the former she put herself in such a position that she could not very well help marrying the man, whom she did not love and did not want for a husband. They have both lived a most wretched life since their marriage. There was no natural affinity between them, and the one has suffered bitterly for his treachery and the other for her shameful conquest.

There were excuses in the past for the de-

velopment of mischievous qualities in enforced idleness. To-day there are none. In this new and better age freedom of choice in work and full liberty to exercise her faculties in her chosen field are the privileges of woman as of man. This is the woman's age. "Young women are the greatest influence in the world to-day," said Julia Ward Howe, a short time before her death. "The world looks to women, and depends upon them, for its moral and spiritual advancement.

"In my time, I have seen our sex advance in moral fiber and in dignity of thought. Their release from worn-out tradition, as to the place of women, has broadened their horizon, and increased their ambition to live on high planes of intellectual and moral life. They are going up and men are going up with them. One sex cannot advance alone; the progress must be mutual."

Yet Mrs. Howe, that splendid worker for woman's enfranchisement, saw only the beginning of the great forward and upward feminine movement.

Woman is bringing an entirely new note into civilization. She is using her recently ac-

quired power unselfishly in the interest of all mankind. She is battling especially for the elimination of war and all brutality from human society. She is going to equalize things, to make things fairer, squarer, in this old world than they have ever been before. She is going to raise the social standards and make life more worth while. There will not be so much frivolity in the society of the future because the coming of the new woman into complete liberty, the power of full citizenship will bring a new purpose into her life, so that the society parasites will have to go. Women who do not do their share in the world's work will not be tolerated. The society of the future will ostracize every one who will not lead an active, useful life. Out of the new conditions will be born the highest type of girl the world has yet seen.

CHAPTER XII

THE BEGGAR IN THE HOME

A New York woman suffragist recently asked a foreign-born American citizen, a fine looking, intelligent man who had been twenty-five years in America, whether he would vote for woman suffrage.

"No, madam," he replied politely. "In our country it is the custom for the women to be under the feet of the men. Here in America it is not different with us. I support my wife, she does not go out to work, and outside of the house she has nothing to say."

The suffragist suggested that he ask his sister-in-law who was present, but who could not speak English, what she thought of giving women an interest in civic affairs. "Madam," returned the polite European again, "I cannot ask her. She cannot even think until she has her husband's permission!"

This is free America, where every woman is

supposed to be a "queen"; but how many American wives are there whose husbands regard them in exactly the same light as this European regarded his women folk? How often do we hear wives say that they do not dare to do this or do that, to go here or there, to buy this thing or the other without consulting their husbands! They do not quite know what he would say or think or do about it. And when it comes to a question of money, the wife is treated as if she were a dependent or a beggar. She is "supported" by her husband, and is expected to be grateful for it.

There is nothing quite so exasperating as the man who "supports" his wife. The truth is, when we come right down to things, if there is to be any question of "supporting" between life partners, in the middle and working-classes at least it is the wives who are supporting their husbands. They work just as hard, often much harder, under far more trying conditions, and twice as many hours a day. But because their services are not reckoned in terms of dollars and cents they are, forsooth, "non-productive," and their work, the most important of all, has no economic value.

If it were not so exasperating it would be amusing to hear a man talk about supporting the wife who for years, perhaps, has not known what it was to have a single undisturbed night's sleep, a single day free from toil, care, and anxiety since the birth of her first baby.

Just watch the man who "supports" his wife in the home. After the evening meal he sits in the library or living-room reading his newspaper or book, without thought or care, while the wife who has already put in a twelve or fourteen hour day, still plods on, mending, darning, making the clothing for the children, putting them to bed, and then finishing up odds and ends until at last she gets to bed almost too tired to sleep.

This man who thinks he is the "working" partner in the domestic firm, the only one who earns anything, does but a few hours of intense work during the day; he takes lunch with his companions, perhaps at an expensive restaurant, often spends the evening at his club, and goes off on frequent vacations, while his wife almost never leaves the home, and has hardly any change in her life, which is, on the whole, a monotonous grind.

When the husband locks his office or factory door after his day's work is done, he turns the key on his cares and anxieties; the wife carries hers with her from the time she gets up in the morning until she retires at night. She never knows when she is going to quit work; and so long as her children are young, even after she turns out her light, she cannot tell whether she is going to get a night's sleep or not. Yet she is, in business parlance, the "sleeping" partner of the marriage firm!

A few years ago an old farmer who had considerable property died without making a will. His next of kin were not willing that the wife who had survived him should have even the one third of his estate which the law allowed. So, by hook or crook, they managed to prove that her marriage had been illegal, and that therefore she was not entitled to any interest whatever in the property of the deceased. The good judge, however, who tried the case, came to the relief of the widow. He ordered her to bring in a bill for her services to the man she had married, on the ground that if she were not his legal wife she was a servant, and as such entitled to decent wages. The court allowed

her claim and it took the entire estate to pay it.

This is about the way thousands of hard-working wives are "supported." They don't get a quarter as much as an ordinary servant would get for their life work.

Marriage is supposed to be an equal partnership of husband and wife, in the greatest of all social institutions, the home, the family. But most connubial partnerships are conducted something after this fashion: The bride puts into the concern everything she has in the world; all her material capital, as well as her attractiveness, her youth, her loving, sympathetic heart, her self-sacrificing spirit,—which no man can equal,—her tenderness, her strength, all her wealth of mind and body. She gambles her whole fortune in the partnership, she risks everything in it. She is even going to take the chance of losing her life, which is an infinitely greater risk than ever a man takes in any business venture. The husband, of course, in like manner, puts in, or is supposed to put in everything he has, but—and here's the rub—how does he treat his partner in regard to the joint earnings of the

institution? He collects all the money, banks it, draws it out by check just as he pleases, doles out a little here and there to his wife, if he approves of the way she is going to use it, and demands of her an itemized expense account just as he does of his traveling salesman. This account he usually criticises; and if it doesn't meet with his approval, he cuts it down. About all the power that money gives in the partnership the husband holds. The wife gets no salary; the profits are not divided; the partner who takes the greatest risks receives the smallest returns.

In short, in his practical relations with his wife, the average husband treats her like an inferior, more like a servant than an equal partner; and, when he does condescend to recognize the partnership, it is in the manner an employer assumes toward an employee who happens to have a share or two of stock in his million-dollar company. He does not recognize the relation of equality. If his business partner attempted to treat him in the same way, there would very quickly be a rupture.

What would any practical business man think of a partnership, which pretended to be

equal, where one arbitrary member would grudgingly dole out of the common treasury nickels and dimes to his running mate, and this only after humiliating him by compelling him to ask for them, and to explain what he was going to do with his money?

What would you think of a man who should ask another to join him in business, to put into it everything he had in the world, and to leave the entire amount, with the interest or profits accruing from their joint investment entirely to him, as though he were to say: "Now, I will put everything I have into the concern and you will do the same, and not only work as many hours as I do, but a good many more and work a good deal harder, and you shall leave the financial results of our partnership entirely to me. When you want money for clothing or to cover the running expenses of the business you must ask me for it. Your status in the concern must be entirely my affair"?

Wouldn't you think the man who would make such a proposition had taken leave of his senses? Do you suppose any self-respecting man would agree to such an arrangement?

Yet this is just about the sort of arrangement the average woman agrees to when she enters into the marital partnership. She doesn't know it, and maybe the man doesn't consciously think it out in those terms beforehand, but when he says to his bride at the altar, "With all my worldly goods I thee endow," this is just what it means for her.

In many American homes the wives contribute more in actual work toward the support of the family than the husband, and yet they are subjected to constant humiliation regarding money matters. There are numbers of Americans who would be ashamed to treat their business friends, or their acquaintances, in such a mean, contemptible manner in regard to money matters as they treat their wives.

Why is this? Why, in the name of justice and fair play, should women be so humiliated? Why should they be obliged to act the supplicant in order to get that which belongs to them? Why is it that men are not willing to play the game fair with their wives?

No one has yet been able to answer these questions satisfactorily or to explain why men are so unjust with their wives in matters affect-

ing the pocketbook. Many husbands who are extremely kind in other things are mean in this respect. They may even be generous outside, but they immediately put on a frown when the family purse is touched. Often when their vanity is touched they will give liberally, where a wife could not wring a cent from them.

I know a man who, when asked to put his name on a subscription list, will contribute much more generously than he has any right to, because he knows that the paper will be circulated among people who know him, and he wants to make a good impression. I have known him to subscribe one hundred dollars with a smile for some object which was not so very important, and then turn his home upside down and make things disagreeable for a whole evening because his wife asked for a dollar or two to purchase some necessary thing. Everyone who knows this poor wife pities her because there is a scene every time she asks for money for anything she needs for herself or her children.

One of the most fruitful sources of unhappiness in society to-day is the masculine delusion that the husband alone supports the family and

that this entitles him to immunity from the ordinary rules of decency in regard to the home.

"What for?" "What are you going to do with it?" "Can't you do without it?" "How much do you want?" "What did you do with what I gave you last week?" These and similar questions, which multitudes of men ask when their wives beg for a little money, have caused more friction in families and disrupted more homes, than almost anything else in domestic life.

"No, not for worlds," said a woman in relating her experiences with a stingy husband, "would I again live through the doling out of dimes and quarters, the wrangling over every new dress, every winter coat, every hat, and pair of gloves and shoes I wore."

How many husbands are pleasant and congenial, until the wife suggests the need of a little money! Then the very mention of the subject seems to raise the animal in them. How often do we see a beautiful, refined, cultivated woman humiliated and snubbed into silence by a stingy, brutal husband who storms and rages whenever she ventures to suggest that the children want shoes or other

clothing or that the larder is getting low! Because she dreads to raise the money question many a sensitive or high-spirited woman will go without absolute necessities just as long as she possibly can. She will resort to any makeshift rather than risk a family row.

Thousands of women who are perpetually worried and exercised as to how they are going to extract a little money from their unwilling husbands, resort to pathetic deceptions to get it. One young wife managed to save enough material out of her household supplies to send a Christmas barrel to a widowed invalid sister in a distant city. The barrel, however, never reached its destination, and, in putting in a claim for it, the wife did not dare name a third of its value, as she had sent the gift without her husband's knowledge. It appears that although he was a wealthy man he never allowed his wife to have any money that she could use independently. He was a "high liver" and did not stint her in groceries for the home; and she, eager to help her suffering sister, packed the barrel with staple articles of food. When it went astray she was afraid to let her husband know how much canned goods and dry gro-

ceries she had sent, and so in putting in a claim to the express company, she did not dare list these things. She mentioned only a few inexpensive articles her loving hands had made for her poor sister, and some discarded clothing of her own, the worth of which she overrated. As it was, this incident came very near causing a tragedy in the home.

This woman was a thrifty, hardworking, capable housewife and by her personal efforts kept up a comfortable and attractive home. Yet she was constantly embarrassed and humiliated for the lack of money.

In sending a year's subscription for a magazine another hardworking wife wrote: "You would laugh if you knew the time I have had in getting the money I enclose. I would get a pound less of butter, a bar less of soap. I never have a cent of my own. Do you think it wrong of me to deceive my husband in this way? I either have to do this or give up trying at all."

What a deplorable situation for a self-respecting woman, especially if before marriage she had the control of money of her own! It is an insult to a wife to compel her to ask for

every dollar or cent required for household or personal expenses; to force her into a position where she feels obliged to practice deceit in order to obtain what by right belongs to her. Did not her husband with all his worldly goods this woman endow, when he took upon himself the obligations of marriage?

Many niggardly husbands are like a certain negro who went to his pastor for advice as to how he should put a stop to the extravagance of the wife of his bosom. Every time he went into the house, he complained, she would pester the life out of him for money. It was a nickel for this and a dime for that and a quarter for the other all the time, and he couldn't stand it any longer. "Why," said the pastor, "what does she do with all this money? How much have you given her?" "No, suh, I dunno foh de life ob me what she gone done wid dat money. I hain't give her none yet!" Many feel positively injured if their mates ask for money, and put them through the third degree for every dime and dollar they grudgingly dole out.

Some men when reminded that the family exchequer needs replenishing put on that

"hopeless look" which they think will arouse sympathy, and thus prove a money saver. If they are asked for five dollars they believe that this "hopeless look" will be good for about seventy-five per cent. in the reduction of the desired amount.

Sometime ago I heard a man boasting of his success in keeping his wife fooled regarding the state of his finances. It would never do, he explained, to let her know just how he stood financially because she had extravagant tendencies, and if she knew he had a little reserve cash on hand or in the bank it would tend to make her extravagant. So he had "to keep a pretty tight pull on the purse-strings." Whenever she wanted money he told her she must make it just as little as possible because he was hard up, had many bills to meet, and very little cash with which to meet them. In this way, he calculated that he had saved a great deal. "I always find," he said, "that my wife manages someway to get along with what I give her, and is just as well off in the end as she would be if I gave her all she thought she needed. In fact," continued this contemptible creature, "my own personal expenses for clubs,

drinks, cigars, and entertaining friends, especially my women friends, is so great that I must economize as much as possible upon household expenses."

Now, I happen to know this poor wife with "extravagant tendencies." She has worked herself nearly into the grave since her marriage. She has burned up her beauty over the wash-tub, in scrubbing and cleaning, caring for the children, and waiting upon this man like a hired servant. Her whole life has been one of self-sacrifice. She has hardly been anywhere since she was married, and is always shabbily dressed. Yet her husband goes to an expensive tailor, and will pay as much as ninety dollars for a business suit, and often a hundred and fifteen dollars for an overcoat. Strangers seeing his wife with him would think she must be a servant, so great is the contrast in their appearance. She goes for months without necessary clothing rather than bring up the money question, because she knows that means a scene. Everything about the table and the home is on the same stingy, pinching plan as her dress. Often the children have only hasty pudding and milk for dinner; yet the father

will go to his club and get a hearty lunch; a good thick steak, a salad, and an expensive dessert for himself, while his wife and children have only the bare necessaries. He is known among his club chums as "a good liver."

In talking to his friend, what seemed to give this man the most satisfaction was that he had managed to keep his wife fooled all the years since they were married, both as to his own movements, especially his escapades with other women, and his financial condition. The only thing that ever troubled him about his gross deceptions was the possibility that a serious accident might happen to him, that he might, perhaps, be killed, and his wife would then find out how he had deceived her.

This man is a type of many brutal, selfish husbands. His case is an illustration of the way multitudes of men regard their equal partnership with their wives.

Whatever he may pretend, he is a rare man, indeed, who practically believes that his wife has just as good a right to handle the purse-strings as he has. Even though she may work much harder than he does, yet when he draws any money out of the common treasury for her

use he regards it as a present. This is true even where the wife actually furnishes the financial support of the family. The man in almost every situation seems to think that, by divine right, he is the great boss of the family; and he is going to do about so much bossing anyway. He feels, somehow, that he is the born guardian of the treasury and that he should have the say in all matters relating to expenditures.

In a just and equal partnership there is no such thing as conferring favors on the one side or accepting gifts on the other. Each gives of his best for the benefit and happiness of the firm. In the financial, as in every other phase of the marriage relation, the man and the woman are the complement of each other. There is no question of superior or inferior, of senior or junior partner, of master or dependent. It is a relation in which the partners are interdependent. Each has a special work assigned by Nature herself, and it is not transferable.

"Man produces the *raw materials* of the home," says Rev. Mabel M. Irwin, "but it is the woman who distributes and transmutes the

raw material into *finished products.* She who distributes wisely and transmutes skillfully should receive, as the result of her labor, an equal share in moneys and honor with the producer.

"If money be given only as a gift from the husband, then it makes of her a perpetual beneficiary upon his bounty; but if it be given her by him as her due—her share for labor done—then she becomes a family partner, each dependent upon the other, and the foundation is laid for both true family economics and mutual self-respect. If at marriage 'With all my worldly goods I thee endow' were changed to 'All my worldly goods and labor I with thee henceforth share' there would no longer be any vexed question of the economic independence of women in the home."

Unless husband and wife have a thorough understanding with each other in regard to this question of finance from the start marriage is likely to be a dismal failure. There is no other subject which causes so much friction in married life, and some sort of financial assurance is just as necessary for the wife's self-respect as for the husband's. To keep a woman in a

position of having nothing she can call her own; in which she must humbly ask, nay, beg for a little money, whenever she must have it, is unfair and demoralizing. Such a position is degrading to both husband and wife, and reacts upon the home and the children.

Think of the disastrous effect on the minds of growing boys and girls when they hear their father tell their mother that she is "dependent" upon him, and that he is the "supporter" of the home! Yet this is just what multitudes of men who are fairly good to their wives, ordinarily, do when anything unpleasant comes up or they get angry for any cause or another. It is a pretty mean, unmanly thing to do, and some of those husbands may feel sorry for such meanness when their anger has cooled, but it doesn't loosen their grip on the family pocketbook, or make them any more just or decent toward their wives in money matters.

Did you ever stop to think that if your wife honestly tries to help you to get a living by a wise economy in the home, by trying to feed and clothe the family in the most economical way, by doing everything in her power to live up to the strict terms of your

mutual partnership, she has just as much right to the money you find in your pay envelope, or make in your business, as you have? Suppose she does not complain because you do not give her a regular and sufficient allowance for household and personal expenses, do you think it is right for you to put her in a position of dependence; which obliges her to consult you before every little purchase she makes? Why should everything belong to you and nothing to your wife, excepting what the law allows her after your death?

She may be just as ambitious as you are, and may take just as much pride in feeling that she has something of her own. Probably she wants to preserve her individuality, her independence just as much as you do yours. Try to put yourself in her place, and think how you would feel if you were so tied up financially that you had to go to your wife and humbly ask her for a little cash every time you wanted car-fare, a cigar, a necktie, or any other trivial personal thing. And suppose you had to wait around when you were obliged to ask for a few dimes or dollars until you were sure that your wife was in a good humor before you dared

speak of money lest there should be a quarrel? Would this sort of thing add to your sense of manly independence or increase your self-respect? You know very well that you would not tolerate such a state of things. If you did you would be regarded as a hen-pecked husband, a weakling.

Women are just as proud, and often more so, than their husbands, and it is very unfair that they should be subjected to treatment that men would not put up with themselves. What's sauce for the goose is sauce for the gander; and surely if there is anybody who deserves the best the world can afford, it is the hard-working, faithful wife; the mother, upon whom the very foundation of the nation rests. She renders a higher service to the race than you possibly can, and it is your duty to do all you can to keep her to the highest standard in every respect. It is for the benefit of the race that she keep her independence and self-reliance in their integrity. She cannot transmit to her child what she does not possess, and it is on these qualities, self-reliance, independence, virility, that his success in life largely depends. Yet comparatively few wives ever have the re-

sponsibility of a bank account or the handling of much money; although this is one of the very things that develops self-assurance and independence.

Some men are honest in their belief that women cannot handle money to such good advantage as men; that they cannot make it go as far. As a matter of fact, the majority of women would spend it to much better advantage and would make it go much farther than their husbands. The belief is pretty general that women are likely to be carried away with the feminine passion for pretty things if they have a little surplus money in their possession, and would, if they had control of the family income, buy things that they could really get along without. It is my conviction that the average husband makes ten foolish investments where the wife will make one. How many men are constantly bringing home things they have bought cheap at a bargain sale or auction which are of no possible use in the home and simply cumber it up! And if the husband does the family shopping does he not usually spend more than would the wife?

I know one who is always buying dress pat-

terns and all sorts of clothing for his wife and family at bargain sales, but with such lack of taste and judgment that in many instances the stuff cannot be used at all. His wife told me that she would not like to have him know that a great many of the things he buys for her are absolutely useless, and the money spent on them practically wasted, and to please him she always lets him think that she appreciates his purchases, when the truth is she could have done twice as well with the money herself. I have known this man to buy a dress just because it was cheap which his wife was actually ashamed to wear. As a rule women have much better taste than men, and they are better judges of material, wearing qualities, and general suitability of things.

Of course there are exceptions to every rule, and there are undoubtedly some young wives who do not know how to spend wisely. Many of these were given no opportunity to become familiar with financial matters until they married, and the result is they know very little about the value of money. They are ignorant of the laws of thrift, they have never learned by actual practice how to use money, how to

get the most out of it, how to make a little go just as far as possible.

In such cases when the husband turns over his salary or a certain allowance for the household expenses, the young, inexperienced wife often makes a very bad mess of the whole financial matter. She gets into a muddle, bungles things up and spends money unwisely because she has never learned to get the perspective of a definite income, so as to know the right proportion for the different expenditures, to know what she can afford and what she cannot.

Any girl, however, who has had a fair education and a common-sense training in business matters, who has been brought up, as every boy and girl should be, to spend money wisely and thriftily, not foolishly or extravagantly, is pretty sure to make a good manager of her household finances, a far better one than the average man could by any possibility make.

The education of our youth is tending more and more in this direction. It will be a rare thing in the future to find a girl who is not as thoroughly equipped for the management of a home and its expenditures as the expert business manager is for the efficient management of his business.

The new woman will insist on a real equality in the marriage partnership. She is going to protest against being called a partner and then, when she needs it, be obliged to ask for a little money like a beggar. She is going to protest against her husband calling the money for her personal use and the household expenses a present to her. She is going to be a real partner, not a make-believe, taking her share of the profits of the business, if there are any profits. If not, she will take sufficient money out of the business to pay the necessary expenses of her department just as her husband takes what is necessary to pay the expenses of his store or factory, or business concern, whatever it may be.

The coming woman, and she is close to us, will not be willing to humiliate herself for a lifetime by playing the part of a dependent on the bounty of her lord and master. In fact, in the home of the future there will be no lord and master, and there will be no sordid and degrading bickering over money matters. There will be an entirely new sort of partnership in which husband and wife will recognize and respect each other's rights. There will be

such a perfect understanding of the value of the contribution of each to their joint concern, the home, of their mutual interdependence, that the marriage partnership will be, as it should, the grandest and most equitable of all earth's partnerships.

CHAPTER XIII

SHALL WIVES BE INDEPENDENT?

WHEN Florence Nightingale's whole being was crying out for self-expression in the work to which she felt God had called her, she was held back for a time by the iron bars of social tradition. Her parents sent her with friends to travel first in Europe, and again in Egypt, to divert her mind from what was considered her preposterous idea of becoming a nurse. Friends and relatives reasoned with her that it would be impossible for a young lady of wealth and social standing to take such a step! "One would think," she said herself in a letter to a sympathizer, "that I wanted to become a kitchenmaid."

But the call in her blood could not be stifled. She finally braved all opposition, hidebound conservatism, and social prejudices, to answer it, with what splendid results for humanity all the world knows.

Had Florence Nightingale been a woman of

weaker fiber; had she been prevented by family opposition and the traditions of her age from delivering the message with which God had sent her into the world, what an incalculable loss humanity would have suffered. How comparatively wasted would have been the life of this great woman, this glorious servant of mankind.

The great question in life for every human being is, how completely does his work express himself; for the completeness, the perfection of this expression spells the degree and perfection of one's achievement.

This is the question for wives to ask themselves: "How completely, how perfectly, is my work expressing my powers, my ability, my special talent?" If the home means everything to the wife and mother; if home-making is to her the superbest of all professions, the art of arts; if she finds in it an answer to the call which runs in her blood, then she is in the right place. She is doing that which she is best qualified by nature to do. There is no wastage in her life, no loss to herself or to the world. On the contrary, there is nothing but gain, for every one who is doing the work he

was intended to do is coöperating with God's plans, and helping the race to rise, to go forward.

But how many wives and mothers are stifling superb special talents which haunt their dreams, but which they never dare speak of to their husbands, who would only ridicule their aspirations! How many women who are suppressing a genius for music, for art, for literature, for business, or for some profession, are languishing within the four walls of a home, where the monotonous routine of housework does not bring into play a fraction of their ability, perhaps none at all, for housework is absolutely distasteful to thousands of them!

Is it any wonder that these women, whose natural self-expression is completely smothered, do not keep pace with their progressive husbands who are in the swim of things, whose power and talent are developed pulling shoulder to shoulder with a multitude of other men who are struggling for supremacy in their chosen callings?

I know a young college student who literally adores his father, because his career seems so wonderful, while his mother is only a secondary

figure to him. This father-worship is so pronounced that the mother often feels very much chagrined by her son's decided preference for the society of his father. It is not that he neglects her or does not think a great deal of her, but the difference in his attitude toward the two is apparent even to strangers. He treats his mother respectfully, but he looks up to and worships his father.

When these two were married they had about the same education, and pulled a pretty even yoke. But the husband plunged into a business career with all his might, was constantly being acted upon by great forces which expanded his mind. His faculties were always on the stretch; his inventiveness, resourcefulness, judgment, and tact, were continually exercised; his mental powers were being sharpened daily by contact with vigorous, progressive minds; all of these things acting upon him for years naturally tended to make him a larger, fuller, broader, better-balanced man.

Under the influence of this perpetual stimulus to his ambition and the tonic of achievement which goaded him on and on to larger and larger and more ambitious under-

takings, he became a great figure in his community. His name was always uppermost, and wherever he went all interest seemed to focus in him. It was the same in the home. All the children were very proud of the wonderful things he was doing, and looked upon him as a sort of superior being.

On the other hand, the wife, during all those years, was under very different influences. When the children began to come, not being able at first to hire a nurse, she soon became almost a prisoner in her home. She very seldom went out, and had little or no time to read. Under the stress of hard work and the monotonous routine of existence her own mental attitude of submission to what seemed to her inevitably inferiority and self-effacement began to be accepted as a matter of fact by her husband and children. The former came to regard her as a sort of housekeeper, very important to the home, but not his equal. He felt that he had been under influences which had developed him into a giant, while she had remained practically stationary in her mentality. He did not take her about with him, and introduce her to people as when they were

first married, so that she gradually became a fixture in the home, was seldom seen with her husband in public, and ceased to have any interests outside the family.

In short, this woman has made such a slave of herself for the sake of her husband and children, that she has not had an opportunity to keep progress with them, to mingle with the outside world, in an ambition-arousing, energy-prodding environment; and they, though they would hardly acknowledge it even to themselves, regard her as their inferior. They never seem to think that the slave mother has done a great deal to make the father's success possible, by encouraging and helping him in all sorts of ways; by keeping the home economically and in perfect harmony, and taking complete care of the children, so that he could bend all his energies to his business and have no other responsibility to interfere with his success, or hamper his personal development.

How many women after devoting all their energies to helping their husbands climb upward have awakened to find themselves robbed of all the fruits success should bring! In this

connection a letter from a woman doctor in reference to an article of mine on this subject is interesting.

"For a number of years," she says, "I have observed this very condition of affairs, both in my professional work and among acquaintances. Time and again my freed spirit has cried out against this self-effacement of my sex. I have seen a woman, far more brilliant than her mate, pushed into the background of kitchen or nursery, sinking step by step until in her brokendown middle-age both husband and children have less regard for 'Mother' than for the ordinary hired help.

"That the man is to blame for this state of affairs is only half the truth—the average woman permits this imposition, and does not know how to prevent or remedy it after it has occurred. She has not yet awakened to the knowledge of her sublime possibilities. She does not recognize herself as a soul, equal to any other, and with all life before her if she but knew how to use it. It is for her to open the blind eyes of her mate, and introduce him to her true self. The average man may bluster and resist this demonstration of

equality, but in the end he will respect her a hundredfold more for being true to her higher self.

"There is in man a native selfishness—in woman a self-lessness—these two when brought together must neutralize each other, if we are to carry out the Divine purpose."

Virtues pushed to extremes become defects, and this very "self-lessness" of woman is unselfishness carried to its extreme—self-effacement. When self-effacement becomes self-abasement—as it does in so many wives—we have a quality which is admirable neither in man nor woman.

Slavish devotion has lost a great many husbands. Many wives on account of the over-development of their very virtues, their untiring devotion, their exaggerated sense of duty, have made themselves slaves of their husbands, only to grow prematurely old and eventually lose their hold on them altogether.

Multitudes of these self-less women never know what it is to belong to themselves, to express what is infolded in them. They belong to their husbands, to their families. In their early married life their aspirations were

blighted by ridicule at the mere suggestion that a wife should have a career of her own, so they die with the best thing in them, their grandest qualities unexpressed, their great heart longings unfulfilled.

The almost universal strangling of the ambition and talents of married women has been one of the saddest things in our whole civilization. Regardless of their heritage from God, men have prescribed the path they are to walk. They have been reared with the idea that no matter what ambitions may haunt them, no matter how their souls may clamor for expression outside that of wifehood and motherhood, they are tied to the home, must be governed by their husband's wishes, which have been formulated by the consensus of other men's ideas.

A wife who follows the dictates of her natural bent to-day is the exception. There are women who even feel their mental processes restricted, their power of self-expression stifled, in the presence of their husbands. They do not know why; but they feel a sense of separation and repression which they do not feel when alone, or with those who sympathize with their aspirations.

It is not difficult to understand why a sensitive, affectionate wife, who has been rebuffed, laughed at, ridiculed a few times by the man she loves above all others, and has learned to look up to for counsel and advice, begins at length to shrink from opening her heart to him and laying bare the yearning of her soul for a career of her own, or the development of some special gift of nature. It is easy to sympathize with her sense of repression in his presence.

Most husbands seem to forget that self-unfoldment is a personal matter, sacred to the individual. No one has a right to interfere with it in a way which will narrow or stultify the personality. Who is man that he assumes the governorship or proprietorship of his wife? Where did he get the authority to rule her mind; to dictate what she shall or shall not be, so long as she fulfills the duties of her state? As a matter of fact, men do not seem to realize that before woman can render her maximum of service to the race, she must be liberated completely. She must have scope for self-expression within as well as without the marriage bond; she must be democratized before she can be properly socialized.

A man who doesn't give his wife a fair chance whenever possible, and encourage her in the unhampered and complete expression of a peculiar and striking talent wherever it may lead her, is a brute. It isn't for him to say where that shall be if Nature has spoken, whether it lead to the stage or opera, whether to art, literature, business, a profession, law, medicine, theology, engineering. Wherever her talent points it is his duty to assist and encourage her in its development.

To-day science is more and more easing the drudgery of household work, and making it possible even for the wives of men in moderate circumstances to continue to cultivate special faculties without neglecting household duties. I know a woman of culture who does her own housework, and who frequently returns home after an afternoon spent in social and civic duties, goes into the kitchen and prepares the dinner, without even changing her dress. She has every modern facility, every electrical and other labor-saving device to assist her; and, in fact, she says that science has so revolutionized the kitchen that she doesn't consider the work there drudgery any longer.

Another woman, who has reared a large family of children without ever neglecting them or her home, has at the same time by her commanding ability achieved such distinction in a public career as to eclipse her husband completely, who is only known to the outside world as "the husband of Mrs. ——." A professional woman whom I know entirely supports her family, maintains a superb home, is having her children educated at the best schools, yet manages all her affairs, household and professional, so easily that she has surprised every one who knows her.

The chief objection to wives having a business or profession that would take them outside the home has been that it would inevitably cause them to neglect the most sacred and binding of all woman's duties—those she owes to husband, children, and home. Like many another firmly rooted belief in woman's inability to do a thousand and one things she is now doing without any special effort, this old idea that she must give up every other aspiration outside of being a faithful wife and bearing and rearing children is disappearing.

"The leisure which may be enjoyed by a

contemporary woman, while neglecting neither domestic labors nor the rearing of children," says Charles Zueblin in "Democracy and the Overman," "is typically represented by the Boston woman whose husband left her an interest and responsibilities in the catering establishment of a great railway station. She helped to administer this, until she sold out to become a stockbroker, without interfering with her social and public activities, which include the promotion of local educational interests, an executive position in a large fraternal organization, equal suffrage, and international peace propaganda, and other similar 'outside' activities, while she is incidentally the mother of ten and a grandmother—at forty!

"A New York woman, after having had six children, has turned lawyer, and, although one of her three grown sons is in the same profession, she has gone to Europe to assist in settling an estate for New York clients."

Madam Schumann-Heink, the great operatic singer, mother of eight children to whom she is passionately attached, never allowed her professional duties to interfere with her duty to her boys and girls, who are now all grown

up. Madame Louise Homer, the mother of a charming young family, is another popular opera star, whom no amount of fame or money would tempt to neglect her children. Henrietta Crossman, the successful actress, is devoted to her home and children. Mrs. Harriet Stanton Blatch, the leader of the New York suffragists, is a grandmother who has managed her home life and duties as successfully as she leads in public life. Her mother, Elizabeth Cady Stanton, was one of the glorious band of pioneer women who never neglected husband, home, or children while working incessantly for woman's educational, civic, and political enfranchisement.

Instances could be multiplied to show that it is not only possible for wives and mothers to attend to their paramount duties as such, and at the same time develop with their husbands along other lines, but that it makes them broader, finer, stronger, more efficient in every way. Where man ever got the idea that woman was made for him solely, to administer to his comforts and his pleasures, but that only a very small part of man was made for woman, just so much or so little as he chose

to give her, no one knows. The unfairness of the thing, the ridiculousness and dishonesty of it all, is amazing. The human and economic waste is past calculation.

If American women had had the right to develop as human beings, regardless of sex, if they had had economic and political independence, even for the past fifty years, our civilization to-day would be vastly superior to what it is. If the women in the warring countries of Europe, where men are now slaughtering one another with more ferocity than wild beasts, had equal rights with husbands and brothers, this war would have been impossible. The mother would realize that frightful as is the suffering endured by soldiers on the battlefield it is not comparable to the desolation and anguish which war brings to her pure young daughters.

So long as husbands continue to thwart the legitimate ambitions of their wives, not only they themselves, but all humanity will be the losers. In other words, multitudes of husbands, in some instances, without meaning to, or being conscious of it, cut off fifty or seventy-five per cent. of their wives' ability by limiting their

activities to the home, when, perhaps, they have a genius for some special outside work which would enrich society. The home is not the gainer and the world is the loser, for a part of the time of a woman who is doing elsewhere the thing which the Creator made her to do will be of infinitely more value in the home than all of it when she is depressed and unhappy by being denied the opportunity of self-expression.

Many a married woman could shine and make a name and a place for herself, not only without injuring her home but actually improving it, because of her fuller life, the more perfect development of her whole being. There are thousands of wives to-day who are practically dead in many parts of their nature, because what we do not exercise is taken away from us. "Use or lose," is Nature's motto. Cease to exercise your talent, and, no matter how great, Nature will gradually remove it.

Where the loss is involuntary on the part of the possessor, as when a talent is deliberately suppressed by the opposition of others, the whole body is affected. There is a very intimate relation between health and self-expression.

Many young husbands are often perplexed because their wives lose their buoyancy of spirit, become depressed and melancholy, and gradually droop like fading flowers. These young women had been graduated from school or college and were expressing themselves in a perfectly normal way in some special direction when suddenly they were wrenched out of their orbit and taken into a home where they were forced to lead practically an idle, purposeless existence, while their former means and facilities for evolving what was involved in them were cut off. Under such conditions it is impossible for an active, energetic, ambitious girl to be happy, no matter how much her husband may love her, or how kind he may be in all other respects but this most vital one.

It is as useless for a husband to try to satisfy the soul's craving with beautiful clothes, jewels, a palatial home, and the pleasures of society, as it is to try to satisfy the hunger of a healthy young animal with sawdust.

I recall a woman who when she married had a marvelous talent for music, a superb voice, a glorious personality. She had great dreams of an operatic career and what she would

accomplish with her voice, but her husband has persistently stifled her great talent. He would not listen to her having a musical career. The self-sacrificing wife has tried to make the best of the situation, but she says that after twenty-five years of suppression, the stifling of her passion for music, she does not dare go to the opera or even to a concert, because her whole being is so stirred up with an uncontrollable desire for expression that she is miserable for months afterwards.

No one can suppress a talent, genius, or peculiar ability, and develop happily or normally. There are always things coming up to suggest the loss and torment the possessor. The blotting out of this woman's dreams, the thwarting of her ambition, have so broken her down, made her so despondent, that those who knew her in girlhood can scarcely believe she is the same person her selfish husband took to his home as a bride.

Many a brilliantly talented girl, who has spent years before marriage in preparing for a vocation, is suddenly obliged to sacrifice all her preparations because her husband will not consent to her dividing her energies. She is

superbly fitted to fill a position of great public importance without sacrificing her private duties, but, nevertheless, plays a very inferior and subordinate part in life because custom and her husband's selfishness condemn her to do housework. It doesn't matter that she may loathe such work and be totally unfitted for it, or that by the exercise of her talent she may be able to earn enough in a fraction of the time to pay half a dozen servants to do the washing, sweeping, and cooking; her husband and Mrs. Grundy are satisfied, and that's an end of it—for them.

But what of the suffering and loss to the woman? What of the economic waste in the suppression of her talents? Just stop and think over these things, and take an inventory of your wife's possibilities as you would those of your business manager. Of what is she capable? Is she having a free hand and a favorable opportunity for the exercise of her talent?

If she is only expressing twenty-five per cent. of her possible power there is something wrong. Remedy it, just as you would remedy the same thing in your business. Give her a

chance to express herself to the fullest, the completest extent of her ability. You want to be as fair to your wife in this matter as you would be to your business partner or manager. You want to be proud of her, not because she is a nurse for you, or a valet, or a head house-servant, but because she is a magnificent woman, and because she is giving her best possible service to mankind in the expression of her strongest, noblest qualities. She may be doing a little bit of a thing in the home, when she is capable of doing a great big thing outside of it. Can you afford this waste, which would be ruinous to your business? If you think you can, the efficiency ideal of modern progress cannot. Your wife cannot afford to sink her individuality in yours.

It is a strange thing that even parents who think it a terrible thing for a wife to go outside to earn money to help support the family would consider it perfectly proper for her to do the same thing in the home. They would think it all right for her to wear herself out doing work she despised when she could earn enough outside in a quarter of the time at her real vocation to pay a hired girl

for doing the housework much better than she could do it.

The inconsistency of this sort of thing is unaccountable. There is no reason why wives should not be allowed to earn money in their own way, any more than there is why husbands should not. A man would think it the height of tyranny to be obliged to make a slave of himself on a farm when he hated farming, and when he could earn enough in a few hours a day, at something he liked, to pay for a week several hired farm hands, who knew how to do farm work much better than he did.

The whole question of the economic independence of the wife is also largely bound up with this question. Whether she works inside or outside the home, the wife of the future is going to stand up, self-respecting, self-supporting, economically independent, by the side of her husband. She will be perfectly capable of supporting herself under any circumstances. She is going to feel and assert her economic independence, and the husband of the future is going to respect her all the more for it.

The new woman will be neither a parasite

nor a dependent drudge. She will cling to the vision of her vocation even if she becomes a wife and mother. If she marries a man with a small income she will continue to earn her own living outside of the home until her husband's earnings are ample. If she marries a rich man, she will not become a frivolous idler or a dependent on his bounty. She will not barter her self-respect for any consideration. She will never put herself in the position of the wife of a rich man who recently said that she never went into a shop or an office without envying the shopgirl behind the counter or the stenographer at her desk because these girls were self-supporting, and didn't have to feel that they were parasites. This woman's husband is constantly reminding her how poor she was when he married her and what he has done for her. He makes her feel like a beggar, and she declares she would rather have ten dollars a week that she earned herself than a hundred dollars that her husband gave her. She would give anything in the world if she knew that she could stand on her own feet, and earn her own living instead of being a parasite wife.

We are finding that no society is safe with half of its members independent and half dependent. Social and political equality are absolutely imperative in order to secure the co-operation necessary to the well-being and the safety of society.

The old-time wife did not prepare much for the years after her children had gotten away from her, and this was often a very dry and dreary period for her, because she did not then count for very much in the community, excepting as a useful helper in the home. But when her children shall have grown beyond her needed care, the woman of the future will have something to retire to. Not only will she have a trained mind and a broad mental outlook, but she will also have kept "her hand in" as much as possible along the line of the vocation of her dreams, so that she can take it up again or else some other useful occupation along with her home duties, which will make that period of life more attractive for her than it was for the old type of woman.

"It is the college-bred woman who will solve this economic problem for the sex," says a

professional woman. "Her mind has been trained to demand certain things—she has been taught to reason—she studies cause and effect carefully—she sees clearly before she acts, hence when she does take a stand she is well reinforced.

"I am watching several cases at this writing, teachers who have held positions of responsibility for years, married from the loftiest motives, given of their riches, and slowly and painfully awakened to the fact that it is all being accepted as a matter of course, without a due appreciation on the part of the mate.

"I am 'banking' on these women. They are weighing the matter very carefully—when the light dawns upon them they will take a hand. They will demand recognition, readjustment. They will place in the kitchen a woman content to be there, while they assume the position for which they are fitted. If the extra expense must be met, they can more readily earn the small amount than part with their self-respect. That is practical economy.

"And after they have worked it out they will tell their less fortunate friends. So this college leaven will work upon the mass and a

new order will prevail. Woman is on the 'Path of Attainment.' She cannot go back."

No, she cannot, and she has no intention of doing so. The women teachers of New York recently won a signal victory over the conservative element in the Board of Education by establishing their right to continue their vocations of teaching and motherhood at the same time. Women in other vocations are claiming similar rights.

Economic independence for every human being is the very bulwark of human society. A person's individuality is never fully developed, it never stands out while he is tied to some one else's pocketbook. Woman, whether married or single, will only reach her full height, express her real meaning when she attains economic independence.

CHAPTER XIV

THE HOME OF THE FUTURE

In an address on "Some Guides for Feminine Energy," Virginia C. Gildersleeve, Ph. D., Dean of Barnard College, recently said, "In my enumeration of some of the possible channels into which our streams of surplus feminine energy will be guided, I have omitted the field of housework and family. This may lead you to believe that I am prophesying or advocating complete emancipation from all domestic duties. Nothing could be further from my thoughts. The vitally important work connected with husband, family, and home will, I believe, continue to absorb the energies of some women all the time and of most women part of the time."

Pessimists and alarmists delight in telling us of what they are pleased to call the "passing of the home." The old-time home, they moan, is rapidly disappearing, and the reason is that

the "new woman" is becoming more and more masculine, and that in ever-increasing numbers girls are leaving the home for the factory, the shop, the office, the studio, the professions.

It is perfectly true that the old-time home is dissappearing; but it is only to give place to the new and infinitely better one which is being evolved by modern conditions and the progress of science. What we are witnessing is not the destruction, but the evolution of the home. The new woman is not responsible for it. It is simply a natural result of the economic changes developed in the ascent of mankind. But it is in hastening its evolution the new woman is going to find her biggest and grandest opportunity. No woman can have a higher, holier, or more important mission than the making of a happy home. She can not be too well educated, too well trained for such a task.

There is no public official, no professional man, whether he be lawyer, doctor, clergyman, or business man, so important to civilization as the mother—the home-maker. Hers is the profession of all professions, the art above all ts. The very foundation of our national life

is laid in the home, and the wife and mother is the center, the mainspring of all true home life.

If indeed more of our young women would regard home-making as a profession, and would thoroughly and conscientiously prepare themselves for it by every means in their power, a generation would not have passed before civilization would show a tremendous impetus.

The possibilities, the influence, the opportunities, accruing from the undertaking of home-making as an art, are really greater than those in any other one line of human endeavor. In the past it has too often been a botch rather than an art, a failure than a success, because it was left almost wholly to chance and circumstance. It was treated more in the light of an accident than an art. Even our most ideal homes to-day but faintly express the possibilities of true home-making, which needs the finest ability and the broadest education which the new girl and new ambitions can bring to it.

As a farmer has scarcely scratched the surface of the hidden possibilities of mixing brains with the soil, so our wives and mothers have as yet hardly entered the outer chamber of the beautiful edifice of the ideal home of the future.

It is the holy of holies of evolution, and in it lies the very secret of human progress.

To talk of the passing of the home is to ignore the deepest feelings of humanity, to lose sight of the primal instinct of mating which keeps the race from extinction. It is to forget the universal truth of the lines:

> To make a happy household clime
> For weans and wife,
> That's the true pathos and sublime
> Of human life.

No motive has ever had such a grip upon the human mind as the dream of a home of one's own. It has been the sublime incentive of the ages. It is true that men and women in all times have made great sacrifice for fame and personal power, but what in the whole gamut of suffering have they not endured, and gladly, for the realization of their dream of a home!

At the bottom of all a man's hopes is his dream of wife and child and home. It is this that stimulates the youth, buttresses and supports him in his struggles for an education and to make a place for himself in the world. No matter what hardships he endures, how poor or discouraged he may become, he never loses

sight of this vision. He sees his ideal home in imagination, just as the architect sees in his mind's eye, in all its outlines of beauty and dignity, a mental picture of the great building for which he is making plans. The realization of the home dream is the apex of man's highest ambition. Without this, life is incomplete. It is like an unfinished building.

Centuries of evolution have fitted us for a home life, just as centuries of domestication have tamed the wild dog and fitted him to live with man. The dog has acquired such a love of domesticity and has developed so deep an affection for man that he will pine away and often die when a master or mistress to whom he has been attached passes away. With the animal's evolution from a wild state there has been born a love for human beings, even much stronger than that for his own kind. While he likes to get away and play with other dogs he cannot be induced to remain away from the home. We all know how, when for any reason dogs are given away by owners who have treated them kindly, they will find their way back hundreds of miles, over rivers and mountains, to the old home.

Human beings feel lost without some sort of home anchorage. This is especially true of men. A girl who has been trained to earn her own living, when she leaves her family and goes out into the world alone, often makes a very comfortable home for herself and does not suffer nearly so much as a young man would under similar circumstances. When a man is obliged to live alone his standards drop, and in many instances he rapidly deteriorates.

The history of mankind is a continual climb upward, and on its way it has sloughed off one after another habits and traditions that at one time were held sacred. So it is with the home. It will ever remain, as it has always been in the past, the very heart of the nation, but it is casting aside customs and occupations which in the days of our mothers and grandmothers formed an integral part of its economy.

In primitive times the home was a sort of conglomerate factory, somewhat on the plan of the modern department store which sells "everything." It manufactured practically everything for family use, from soap and candles to wearing apparel. It was also, as it is to-day in some undeveloped communities,

a kind of annex to the barn. In many instances the domestic farm animals were under the same roof with the family, as is the case in the homes of some European peasants at the present time. It is because of the evolution of the home, which has been going on so long, that we are enabled to "live separate," not only away from the farm animals, but also from the manufacturing; the spinning, weaving, dyeing, candle-making, soap-making, and other processes of the old-time family industries. It is because it is no longer a combination of factory and workshop as well as the living place of the family that the home is more comfortable and restful than it was in the past. I can remember when the work table and the workman occupied the best room in the house, and the family really lived in the kitchen.

To-day all our efforts are bent to the task of separating the two, the home and the living-getting occupations, even more completely than they already are. The home is no longer cluttered, as it used to be, with the mere paraphernalia for making a living; it has been cleared of the scaffolding and is gradually being made ready for the true business of man—

making a life. Never before in the history of the world has it been so convenient, so comfortable, so attractive a place, so free from drudgery as to-day. The minds and hearts of some of our noblest men and women are filled with a great ambition, and they are constantly working for its fulfillment, the development of a still better, more comfortable, more refined, more beautiful home than we have now. The ideal home of the future will not only be equipped with all the comforts, conveniences, and refinements of life, it will also be, not "a mere nest of common instinct, but a training ground for young mortals, a sanctuary for the heart, a refuge from storms, a sweet resting place after labor, a consolation in sorrow, a pride in success, and a joy at all times."

The tendency everywhere, in the home as well as in business, is to lessen drudgery by the use of machinery and the practice of scientific methods. This gives the members of the family more leisure, a better opportunity to live, instead of merely to exist. They have much more time, as well as better opportunities for general culture, for reading, for mixing with society, for travel, than formerly.

People get about the country a great deal more than they used to. Think of the marvelous change which the telephone and the automobile alone have wrought in this respect! They are wiping out the old-time monotony of the country home, which sent so many people, especially women, to the insane asylum. The farmer's wife can now chat over the 'phone with her neighbors in every direction; and can also order her household supplies, which are delivered speedily in motor trucks.

Instead of the family going once or twice a week or month to the village, or the nearest store in the antiquated farm wagon, many now go in a modern automobile. Where formerly many country homes received their mail only once a week, they now get it regularly every day by the rural free delivery. Newspapers, magazines, and books which once were rarities are now commonplaces, even in the most rural communities. The parcel post is also doing its share toward annihilating the distance between the town and the country. Science and efficiency are bringing humanity closer and closer together in one great solidarity, and every invention and discovery is, directly or in-

directly, affecting the household. The old time narrow life of the family, with its limited opportunity for culture or self-expression, with its dwarfed and pinched ideas of woman's mission on the earth, are rapidly being replaced by liberty and freedom for the working out of one's individual life mission.

The highest civilizations have scarcely as yet glimpsed the possibilities of the home. Science is going to do for it what it is doing in a more pronounced way for the farm. It will change what has been drudgery into a delightful vocation. It will lift cooking and what is generally called housework into a profession, just as the mixing brains with the soil is lifting agriculture into one of the grandest professions. The new girl with her new education, her superb specialty training, her broader views of life, and her wider opportunity is going to be the handmaid of science in bringing about this revolution. It is in her power to become a professional at living and to lift the vocation of home-making into an art. She has the privilege of becoming, if she will, an artist wife and mother, instead of a mere artisan. By bringing to bear upon her work

the greatest possible skill and expertness, acquired through her education, assisted by the devices of science, by calling into play all her ingenuity and inventiveness in making the home a glorified place, instead of a monotonous, commonplace shelter, she may become the greatest and most useful of social workers.

Unfortunately, housekeeping has seemed commonplace to many women, and they have sought or longed for the excitement of an outside career. They have visioned splendid chances far away, but the opportunities at hand have appeared ordinary and unattractive. This is, however, much more often the case with the girl reared in the old-fashioned home than with the so-called "new woman"; and the increased attention being given to the study of domestic economy is bringing about a marked change in the general attitude toward housework.

"I am thankful that home training is now being taught in public schools," said Mrs. Julia Ward Howe, shortly before her death. "There are vast potentialities of happiness in this movement. It will give added success and satisfaction to the married state, and, to specify

a minor, but still important matter, will go far toward solving the servant problem, by increasing respect for household work. One of the greatest regrets of my life has been that I have not been more of an adept at housekeeping. Yet I, who have devoted myself chiefly to writing, lecturing, and traveling, have needed this knowledge less than most women. I have much respect for the woman who is proficient in household work. She does not make drudgery of it. She takes pride in her capability, and is a success."

By scientific management of the home, the new girl can raise housework to a much higher and more dignified level than it has ever before occupied; she can make of kitchen drudges happy, satisfied workers, artists instead of artisans. A cook is as useful, and ought to be as dignified a member of society as a college professor. In many homes the health, happiness, and efficiency of the family are largely in her hands, because she not only prepares but also selects the foods on which these most important factors depend. Yet society as a whole is still stupid and foolish enough to look down on the office of cook as an inferior one!

As a matter of fact this hitherto despised office offers one of the widest fields of service for the educated, scientifically trained woman of the future. Think what a tremendous opening there is already for the efficient woman in the scientific preparation of foods! The need for trained workers in this field is creating a new profession for women, that of dietetics.

Cooking in the future will be a much more important business than it is at present. It will be conducted on a scientific basis, because human beings are more and more realizing the truth that we are largely what we eat, that we become like our food; that our thoughts, our courage, our initiative, what we accomplish in life, all very largely depend upon the quality of what we eat, upon the way it is prepared and served, our own attitude of mind toward it and toward everything at the time of eating.

The average young housekeeper knows very little about her work. Thousands of girls marry without ever having made a loaf of bread, a batch of biscuits, or a cake; without ever having prepared a meal in their lives. They have never studied cooking, home eco-

nomics, or anything connected with housekeeping, and their ignorance causes a wicked waste. If a man attempted to run his business on any such superficial, flimsy knowledge as that on which many a young wife attempts to run the home he would soon go to the wall.

Conditions are even worse in the majority of wealthy homes, where the mistress perhaps never enters the kitchen. I recall a very charming young woman of this class whose idea of home-making is to have artistic, beautifully decorated living rooms, sleeping rooms, guest rooms. She despises the kitchen and cannot bear to go into it; so she leaves everything connected with it to the servants. The result is that the great central organ of the home, on the efficient management of which the welfare of all its inmates depends, is left entirely to untrained, ignorant women. There is no scientific choice or balancing of foods. The only suggestion the mistress ever makes to the cook is that she shall prepare something which she herself particularly likes to eat. The servants are very fond of pork, hot biscuit, fine flour bread, and so, most of the time, the family is kept on such things, and the

children, especially, do not have proper food. There is little or no skeleton-building material in what they eat.

It is almost incredible that this most vital of all work, the feeding of the family and the management of the home should hitherto have received so little thought or study on the part of those preparing to be wives and mothers. "I once heard a woman boast of belonging to twenty-one clubs," said Dr. Mary E. Green. "She knew Emerson and Browning, Ibsen, and Tolstoi, yet to save her life she could not have told you why she kneaded her bread instead of treating it like a soda biscuit, or why the slices of toast were brown upon the surface instead of white. She did not know the simplest principles of cooking, of sanitation, of economy in buying household supplies, and yet she was a home-maker. If every woman's club in America were to devote the next two years to the study of household economics I believe the domestic problem would be solved."

Just think of the possibilities of American homes if every girl should prepare for marriage and housekeeping as she does for any other profession, and if on her marriage day

she should dedicate herself to her chosen vocation and enter on its duties with the same zest and thoroughness, the same ambition and enthusiasm, the same scientifically trained intelligence, as the earnest young man enters the profession of law, or engineering! Yet all other professions sink into insignificance compared with this one, entered generally with so little preparation and so little thought of its responsibilities. The incompetent professional man may lose money for his client, and it may affect only a few persons, but who can estimate the loss to civilization caused by an inefficient, incompetent wife and mother who bungles and botches her work!

The new woman will be mistress of her home in every sense of the word. She will manage it competently, intelligently, because she will know her business thoroughly. She will know how to superintend and direct its management effectively, even though she may give only a part of her time to it, because she will be an expert in the art of home-making. Household management, household thrift, mixing brains with dollars, learning to stretch a small income to the best possible advantage,—these are some of the great problems she will solve.

The slipshod, slovenly methods that prevail in so many homes because the wife does not know how to cook, or how to manage servants, will go, because the new woman will bring system and order into the home. She will insist upon its scientific management, as men are insisting upon scientific methods in business.

Even with the many improvements already effected by modern inventions in the home, the average kitchen is still a hundred years behind, as compared with the business establishment of the man at the head of the house. Think of the up-to-date methods, and the many ingenious devices applied to the lessening of labor and the saving of time in factories, stores, and workshops of every kind, and how far the kitchen still lags behind!

It is too true, as Dr. Green says, that "the home has not made the progress we see in every other direction. Homes are still unsanitary, food is still wasted, our cooking has long been credited with creating a nation of dyspeptics, and sewage is often so ill disposed as to breed disease."

The ideal of modern efficiency demands a reorganized and standardized home. Just as

in the scientific reorganization of business, incompetence, unscientific methods, slovenly management had to go, they are doomed also in the kitchen.

We are beginning to find that much of the work that has heretofore been done there by untrained individuals, and which has been in the nature of drudgery because performed at a great disadvantage without the aid of scientific methods, can be infinitely better done by specialists. Most of the hard kitchen work can be done by machinery, and much of it should not be done in the kitchen at all. It could be performed outside at one-tenth of the expense and expenditure of human energy.

Electricity is one of woman's greatest friends, her emancipator from much of her former slavery. The vacuum cleaner, the electric iron, the improved methods of heating and lighting, are ameliorating many of the hard conditions of cooking and laundry work and taking much of the drudgery out of our homes.

A good deal of our food preparation is carried on in great factories, or simplified by electrical or mechanical appliances in the

kitchen. The annual upheaval, known as the "spring house cleaning," which used to fill the hearts of most of us with dismay, is being robbed of its terrors, at least for those who can afford to have it done by the powerful vacuum cleaners used in big hotels, and many institutions, as well as in the houses of the wealthy. Ultimately all house cleaning will be done by specialists, just as much of our window cleaning is done at present.

Nothing is more apparent than that the muscle age and the drudgery age are fast passing. We are approaching the mental age, when mind will direct the performance of the greater part of the work of mankind.

It was not intended that there should be any such thing as drudgery. The survival of what we call by that name is due to man's ignorance, for nature has plenty of forces still waiting to do the work which has heretofore been done by muscle, at the expense of brain development and the exercise of higher powers.

Science and organized industry have already so far lessened the old-time burdens of the housewife that many efficient women of to-day who have prepared themselves properly for the

profession of home-making are finding time and opportunity to match with reality their girlhood visions, by the development of a special talent or the cultivation of some hobby. A new world is opening up for the capable wife and mother. A few more scientific helps to housekeeping, and in many instances, without neglecting home duties, she will be practically as free to realize her pet ambition as is her husband to realize his.

CHAPTER XV

WOMAN'S SPHERE

SOME one has wittily defined woman's sphere as an atmosphere. However broad her field may become, or however far the adventurous spirit of the new woman may carry her, she can never find anything higher, nobler, or more inspiring than the queenship of her ancient sphere—the home. And no definition could better explain the meaning of home than the word atmosphere. That is what makes or mars it.

The husband digs the foundation, hews the wood, saws the lumber, makes the brick, quarries the stone, and builds the shell of the home, but the wife furnishes the interior decorations, makes the house homelike and, above all, contributes the spirit that makes it sacred, the atmosphere which makes it home. Man may provide the material things necessary for its establishment and maintenance, but he is pow-

erless to give it a soul. It is only a woman, as Charles Wagner has said, who knows how to put into a home that indefinable something whose virtue has made the poet say, "The housetop rejoices and is glad."

Many people seem to think that an ideal home must be a luxurious place, fitted up with all sorts of conveniences and comforts. We have only to look around at the houses of wealthy people everywhere to see that this is not true. Mere things, luxury, though it be piled ever so high, can never make a happy, a satisfying home. That is found only where the love spirit dwells, the spirit of mutual helpfulness and willing self-sacrifice. Who can ever estimate the value of being brought up in such a home, where good taste, high ideals, unselfishness, delicacy of feeling, and love are the daily atmosphere, the very breath of life?

A home may be in a single room, in a wretched hovel, in a bare attic; it is just a question of whether the true spirit is there or not. One of the happiest homes I have ever been in was that of a poor family who did not own a single piece of bric-a-brac, where there was not even a carpet or a rug on the floor, or

a picture on the wall. There were only the barest necessary articles of furniture, but everything was spotlessly clean. The children were poorly dressed, but they were as clean as was the house. Every member of the family looked neat; everything was orderly. But the best part of this home was the wonderful spirit of helpfulness, sympathy, love, and friendship which bound its members in the closest union. A sense of peace, serenity, and happiness pervaded the atmosphere like a benediction.

The face of the mother bore the marks of many battles with poverty and suffering, sorrow and hardship, but there was a sweetness, a dignity, a certain sense of character triumph in her expression, which made her queenly in the midst of her poor surroundings. Her husband and children worshiped her. The love shining out of her eyes and the smile on her lips made their poor home seem rich. Every member of the family loved it. The children were always ready to help "mother." They would set the table, wash the dishes, tidy up the house, and in a thousand ways try to lighten her burdens. She hardly ever had to

ask them to do this or that, for their eagerness to help made them anticipate her wishes. Although I have been in this home many times, never have I heard any grumbling, fault-finding or petty nagging by any member of the family.

"They say there are no such things as fairies," exclaims the author of "The Simple Life," "or that there are fairies no longer, but they know not what they say. The original of the fairies sung by poets was found, and is still, among those amiable mortals who knead bread with energy, mend rents with cheerfulness, nurse the sick with smiles, put witchery into a ribbon and genius into a stew."

This is just what the mother of the humble home I have tried to describe is. It is a good portrait of the true home-maker. She spreads an atmosphere of serenity and joy wherever she goes. By the alchemy of Love she transmutes everything she touches into the pure gold of Happiness. She is the apple of her husband's eye, her children worship her, her neighbors love her. Whether she be a Mrs. Wiggs in a cabbage patch or a queen on a throne, she is the creator of a home. She is

the supreme artificer who infuses into its material structure what no architect or builder can put there, that which alone makes it a home —its soul, the Spirit of Love.

The woman who makes a real home is a maker of happiness. She is working not for herself and her family alone, but for her country, for all humanity. Every boy, every girl, who has a cheerful, happy home is a magnetized unit for the advancement of the general happiness and wellbeing.

What we call the home sentiment may be within the four walls of a house; it may be in a tent; in a forest, on a prairie, or in a desert; it may be in a palace, or in a log cabin; it may be in a manger in a stable, as in the case of the Child Jesus and His Mother; it does not depend upon luxury, it is nourished only by friendship, love, and human sympathy. But the atmosphere, the conditions created by the ideal home are not confined within the walls of a house or grounds. These spread out to the ends of the earth. The home is the localized center from which initial impulses go out in all directions. It is like the point in a pond where a stone is dropped. From that tiny

point are started wavelet circles which never stop until they have visited every inch of the shore, have run to the end of every nook, every rivulet, that empties into the pond.

As the home so will be the family, and as the family so will be the state. It is astonishing what a magnet a happy home can be made. There is a pull about it which will often hold a naturally wayward boy or girl when nothing else can. Records show that comparatively few children who have had an ideal home go wrong in later life. They are seldom criminals or a disgrace to civilization, a burden upon society.

On the other hand, the children of an unhappy home are apt to look out upon the world beyond with the spirit of discontent, discouragement and dissatisfaction engendered by their chilling environment. When they are freed from its restraints and its depressing influence, even though their parents have been careful to give them what they call a "moral training," they frequently become crooks and criminals.

"The most beautiful occupation in life," says Ella Wheeler Wilcox, "the most interesting

and uplifting, is the creating of a home where neatness, order, system, comfort, and beauty make themselves apparent to even the casual eye."

It is unfortunately true, however, that with all our modern facilities for systematizing housework and making it less burdensome, there are many homes conducted in a loose-jointed, slipshod manner by incompetent and ambitionless wives, who do not seem to have the remotest idea of what home-making really is. In such homes there is no system, order, —everything is slack, easy-going, without any attempt at scientific management. Waste and extravagance run riot. Household duties are neglected. Everything is in confusion. Children are raised with little moral instruction or physical training, and practically no discipline in character building. In short, everything is just the opposite of what it should be. There is neither beauty, cleanliness, comfort, nor satisfaction; nothing to attract husband and children, but everything to repel.

There is another type of home that fails to come up to the ideal for the opposite reason; too much neatness, too much order, too much

system makes it if anything more unattractive, more repellent to the family than the slovenly, unsystematic home.

Many of the smallest, narrowest, most pinched lives that have ever existed have been splendid workers, models of industry, but they have become such slaves to their work that they are good for little else. And when a human being becomes nothing but a caretaker, a keeper, not an enjoyer of the things he has managed to get together, he ceases to live; he only exists. There are plenty of rich men who are little more than caretakers of their own property; they mean very little to themselves, their families, or the world outside.

In the work of housekeeping many women in following the letter lose the spirit,—which is first, last, and always the making of a home, and become mere appendages to the house, just as many men become appendages to their business or profession.

The office of wife and mother is something above and beyond that of housekeeper. Housekeeping is not home-making, and it can be abused just as a man's vocation can be abused. It can be allowed to sap all of a

woman's vitality and energy. She can become such a slave to it that her life will be narrow, monotonous, ineffective. Wifehood and motherhood should make a woman larger, nobler; but if she allows herself to be buried in the home, to be so absorbed in its duties that she cannot get mental and moral food for growth; if she is such a slave to details that she has no time to get proper nourishment from society, from the great active world outside, instead of expanding her life will shrink, and she will cease to be a congenial companion for her expanding, progressive husband, a helpful mother for her growing children.

I know women who are in such complete bondage to the duster and the broom, who have become so absorbed in housework, that they have lost altogether the finer flavor of the home, the spirit which rests and comforts even while it stimulates and encourages to our highest and noblest endeavor.

One of these over-anxious mothers, the wife of a young business man I know, with the best intentions in the world manages to make her family miserable. The presence of a guest or caller makes no difference in her prosecution

of the broom and duster crusade. A speck of dust on a table or chair destroys her peace of mind. She cannot rest until it is wiped off. If her husband happens to drop a little cigar ash on carpet or polished floor, she scolds him roundly for his carelessness in "mussing" up the place. The children are afraid to touch anything, and woe betide them if they push a chair out of place or happen to leave a toy or a book where it does not belong!

How many housewives like this, perfect prototypes of George Eliot's nagging, over-clean Mrs. Pullet, actually pain us with their over-neatness! You do not feel at ease when visiting under their roofs because you are afraid you may misplace something in the guest chamber, may forgetfully leave your tooth-brush or tooth-powder lying around, or hang a towel in the wrong place.

The house of the Mrs. Pullet type of woman, it is true, is scrupulously clean, there are no finger-marks on the walls, or window-panes, nothing is out of its place, there is not a speck of dust visible throughout the house, yet such a housewife is not a true home-maker. The house over which she rules is merely a place to

stay in, not a home. She not only makes a miserable slave of herself, but in making everybody else toe the mark she so discomforts her husband and children that they fail to get the best things which the real home affords. Perfect serenity and peace of mind, freedom from the things which distress and annoy, the sense of liberty, restfulness, and poise, that a home should give, are here ruled out by the housewife's everlasting nagging, her constant reminders to members of the family that they have dropped an envelope or a piece of paper on the floor, that they have brought in mud or dust on their boots, that they have turned a rug askew, or that somebody's hat or coat has been forgotten on a chair.

The woman who makes her husband and children uncomfortable and herself an irritable, nervous wreck may think she is an efficient housekeeper, but as a home-maker, she is an utter failure.

As Ethel M. Chapman very truly says, "The ambition for 'efficient' housekeeping is not sufficient cause for a woman to sacrifice the physical health and peace of mind she needs to give tone to her household. It was not a

strenuous attention to cobwebs and mud tracks that set up her husband's ideal of womanhood in the old days, and it will not add to his happiness now. A boy may forget that once in a while he went to school with a torn shirt that his mother hadn't time to mend, but he will remember that she always had time to listen to his stories of trouble and joy and ambition or to help him through a hard place in reducing a fraction or making a kite. It will not matter to a girl whether she wore hand-embroidered dresses or gingham frocks, but the happiness of her whole life may be determined by the sympathetic interest her mother takes in her affairs while she is under the home roof."

Now, of what use is a so-called home if it fails to serve the purpose of a home? The first thing a real home-maker will do is to make the members of the family comfortable, happy, at ease. As far as lies within the bounds of reason and common sense she will leave them free to do as they please.

Things in the house are meant for use; it is not common sense to dog people's steps to see that they leave nothing out of place, even

for a moment, or that they are not guilty of the least deviation from the usual order. It is much more sensible to leave papers, magazines, or books lying about now and then on chairs or porch steps, to put things down temporarily wherever one happens to be when one intends to use them soon again, than to keep trotting about losing time and making oneself uncomfortable, in a foolish effort to keep things that are in constant use in the same place.

"They talk of the efficiency of the housewife—the bustling modern method," says Mrs. Robert Erskine Ely. "It is not efficiency she needs, but diplomacy. She needs the power to create a special atmosphere for her husband and children, one which shall combine for them the highest benefits with the highest pleasure."

The wife and mother who is a real homemaker, not a hunter after dust specks, a tyrant of order, is both efficient and diplomatic. While neglecting nothing that contributes to its comfort and orderliness, she tries to give the home an atmosphere of joy and restfulness, to make it a happy, wholesome

place, peaceful and serene, where the husband can relax and lay down the burden of working hours, and where the children will find such happiness and freedom from irksome restraint that there will be no temptation to leave it nights to seek dangerous pleasures outside. She will have comparatively little trouble in training her children to habits of neatness and order, because it will be a pleasure to do something for "mother," who is always planning something for their happiness.

On the other hand, the nagging, worrying housekeepers, who spend their time and exhaust themselves in "the half-frantic dusting of corners, spasmodic sweeping, impatient snatching or pushing aside obstacles in the room, hurrying and skurrying upstairs and down cellar," while they succeed in keeping the house clean, succeed also in driving their husbands and children away from it. When evening comes, instead of being able to take a cheerful part in the family reunion these worrying mothers are worn out, irritable, nervous wrecks. "It is not," as Prentice Mulford says, "the work that exhausts them,—it is the mental condition they are in that makes so many old and haggard at forty."

A medical journal commenting on the sensible methods of the average English housewife says:

"The Englishwoman is greatly to be admired for her utter refusal to worry or to be worried, and the consequence is that she looks young at fifty. She undertakes no more than she can comfortably carry out, and thoroughly believes in the coming of another day; not that she procrastinates, but she simply will not let the domestic machine grind her down to ill health and early old age. . . .

"There are some things about the Englishwoman which her American sister dislikes, just as it is *vice versa;* at the same time, there are others which if they imitated would make our American women happier and healthier."

While the fussy, nagging woman who hates a "muss," and is perpetually cleaning up, is not peculiar to any one country, there is no doubt that the American is especially apt to deplete her nervous energy and wear herself out in just keeping things clean. Think of some of our old-fashioned New England housekeepers who made life one long cleaning-up day! How they strained in scrubbing and rescrubbing

things that were already clean, leaving themselves literally no time for rest or recreation!

Now, in the name of common sense, what is the use of any woman wearing herself out in the pursuit of non-essentials? What does she gain for herself or her family by letting the domestic machine grind her down to ill health and early old age?

Think what it would mean to themselves as well as to their husbands and children if, instead of exhausting themselves and tiring and annoying everybody else with the over-neatness that has degenerated into a disease, these fussy women would emphasize the real things of life and try in a rational way to make their families happy and comfortable!

Children should be brought up in such a way that they will always think of home as the happiest place on earth, where they always have a good time and where everybody is cheerful and happy. For a certain part of every day or evening the home should be the family playground or recreation center, where every member gives himself up to games, music, story telling, or dancing; where fun is free and infectious, and every one, from the father and

mother to the youngest toddler, has a chance to recreate himself.

No one should be made to feel conscious of the orderliness of things, or afraid of getting something out of place while joining in these good times together. But, when the playing is over, then the children should remember that order is Heaven's first law, and should be so trained that it will require no nagging or scolding on the part of the mother to induce them to put toys, books, or games away in their places.

A proper regard for neatness and order should be instilled in every child from the very start. While freely given all the rights and privileges of childhood they should be taught to regard the rights of their elders. This helps to develop consideration for others, and a thoughtful, careful nature. The mother who has not thus trained her children, but is continually reproving them for carelessness and slovenliness not only wears herself out but gains nothing for her pains. More than that, she actually loses, or at least lessens, the love and respect of the family she tries so hard in her mistaken way to serve. She never suc-

ceeds in making her family think of home as the dearest and sweetest place in the world. On the contrary, just as soon as the evening meal is over, the father and children are anxious to get out of it. They constantly find some excuse to run away to other people's houses or to some place where the atmosphere is of a different nature. They are eager to escape from the sense of repression and dullness that smothers all impulses of joy and spontaneity.

There can be no real comfort or happiness where there is a constant sense of restraint. The home which does not give its members perfect freedom and ease is never a magnet to the weary heart, a vision of rest and joy to the homesick traveler.

The wider interests of the coming generations will constantly tend to diminish the number of women who are so buried in externals, so absorbed in chasing dirt, that they fail to realize this; and eventually, let us hope, the type will be extinct.

Every room in the home of the future will be for use, clean, wholesome, hygienic; but its mistress will not be so over-precise, so over-

exacting, that she will make it an uncomfortable place in which to live. She will not be slovenly or slack, but her mind will be directed to larger subjects than the picayune little things which annoyed so many housewives of the past. There will be less stiffness, more flexibility, more freedom, and more comfort in the new home.

As a matter of fact, the new girl is going to put a much greater emphasis upon the simple life. The average home to-day, even with its many devices for lightening labor, entails so much physical work and so much individual sacrifice that a large part of the pleasure which it should afford is lost in the mere machinery of its upkeep.

"Too many housewives," says a writer, "allow themselves to become enslaved by numberless things in the way of useless ornaments and furniture that are neither necessary nor beautiful, but merely absorb time that could be better spent upon keeping physically wholesome, mentally alert, and spiritually awake."

The new woman will not dissipate her energy in dusting and polishing bric-a-brac and furniture that is only for ornament, not for

use. She is going to take a larger view of life and a much more active interest in public affairs, and her home is going to reflect her wider horizon. The more intelligent, the more educated, the more experienced the wife and mother, the more successful will she be as home-maker.

How can a woman who has no time or thought for higher things than the machinery of the house be a happiness or a home-maker? How can a superficial, silly mother, who thinks more about what she shall wear and her little frivolous social affairs than the making of a happy home, who confines her reading largely to the fashion journals, "society" columns of the newspapers, and the latest and most exciting novel; who takes no interest in the great world outside; how can such a woman produce or train good citizens? Where is the stamina and solidity of character, the stalwart manhood of the future to come from if not from the happy homes of intelligent, progressive, efficient mothers?

I know of nothing else which will do so much for the dead-in-earnest girl whose ambition is to have a home of her own, as the keeping in

mind her ideal of what a home should be, and training herself with this ideal always in view. I know of nothing else that could be more inspiring to a woman and that would result in more good to the world than this.

There are some bonds which grip us with peculiar force, and among them none is more potent to keep us sweet, to keep our lives pure and wholesome, than the associations which bind us to a happy home.

In the picture which comes to our minds as we recall it later in life, there are always some things that stand out more conspicuously than all the rest. The games we used to play together as children; the brook in which we waded and fished with such delight; the meadows; the pastures; the hills over which we roamed; the old swimming-hole, where we learned to swim; the hay-mow in the barn, where we had such good times on rainy days; the delightful evening memories, when we gathered around the table and listened to father's and mother's stories, or to the reading of some book,—these come up in our vision when we think of our old childhood home in the country.

I well remember when a boy visiting at a farmhouse where the family kept a very suggestive diary or daily-record book, which they called the Home Journal. Some member of the family was supposed to make an entry of some kind, if only a sentence or two, in this book every day. It might be a record of an apple or husking bee, with the names of those who were present; it might be a barn-raising, or, again, the baby's first tooth. It might be an account of a straw-ride, a moonlight jaunt, a sleighing party, or a coasting frolic. There were no prescribed rules for what went into the Home Journal. Any one of the family could write in it anything he chose. The idea was to put down an account of the daily happenings, which, although not of great importance, perhaps, at the moment, would yet make very interesting reading in the coming years.

For a long time many of the entries were in relation to the smaller children, things that happened to them, their growth, their progress in school, and so forth. Then came the more important events, the boys and girls leaving home; their marriages, the birth of

grandchildren, and, once in a while, there was an entry with a black-ink border about it, showing that the little band had been broken, that some precious member had been called away never to return. And then we found this significant item: "Father very ill with fever," and added, a few days later, "Father passed away." Still later came entries telling of the struggles of the mother to keep her home intact, and how she managed, with the aid of the children, to pay the mortgage off the farm.

A peculiar interest and sacredness which grew stronger and stronger with the years gathered about the family-record book, and in the after time, while the mother yet lived, when gray-haired sons and daughters, and rosy-cheeked grandchildren from distant schools, and relatives or friends of the family came back to the old homestead, they reverently turned over the pages of the Home Journal which brought back to the older ones so many dear associations, and memories of their early life. Its entries, to which all had contributed in their younger years, restored the fading pictures of their old home life and

helped to recement the family ties which had been weakened by long absence and the making of new homes of their own.

Would it not be an excellent custom to have a book of this kind in every home, and to encourage the children to write in it frequently of whatever interests them? It might sound trifling and even foolish at the moment, but time adds a wonderful value and preciousness to these childish records, and the habit would be of inestimable value to the boys and girls in later life. It would be a great help to them, too, to write down their suggestions of what they hope to do in the future. Let them commit themselves to ideals, formulate what they would like to be; form the habit of expressing themselves in writing. The opportunity for free and spontaneous expression is one of the most valuable things about such a book. It is of course of special interest as a family history, and even as a picture of the times.

This is merely a suggestion which might be adopted with equal advantage in town or country homes. The real home-maker will think of a thousand little devices and arts that will help

to bind husband and children more closely to the home. Her profession is the making of happiness. Under her skillful and loving management the household over which she presides will be the best fulfillment of man's dream of home.

CHAPTER XVI

WHO'S TO BLAME FOR DIVORCE?

EVERY tenth couple married by the pastor are separated by the court. Why? Because so many couples fail to realize that, by its very nature, marriage is a compromise. If it is to endure and to be happy it must always be as a willing compromise by both parties to the contract. No harmony could ever exist in the home on any other basis, for no two people were ever made exactly alike, could ever think and feel as one on every subject.

You will never find a wife or a husband who will not have certain habits, little peculiarities, pet ideas or weaknesses that you will wish to change. Sometimes young men and young women will find so many points of difference after marriage that they may even think they have made a mistake in marrying. This is the crucial time, when the practice of a little mutual forbearance will save many a young

couple from the divorce court, or lives of constant bickering and misery.

It is human nature to be stubborn under pressure and to resent force; and where a husband or wife insists on the other always doing or thinking as he or she wishes, friction is inevitable. Most of us bring a great deal of unnecessary suffering on ourselves by not making up our minds at the very outset of our careers to adjust ourselves to people who differ with us instead of trying to make them fit our ideas of life and conduct.

One of the things that causes so much unhappiness in married life is the effort to change a wife or husband, arbitrarily, whether it be in regard to some trivial fault or habit, or something of importance.

A case in point is that of a woman of most excellent intentions who married an easy-going, lovable man who had a number of little faults almost inseparable from one of his disposition. She loved her husband, but seemed possessed to make him what she considered an ideal man. She has been trying to make him over ever since they were married. From the outset she was always picking at him, sand-

papering him, trying to smooth off the rough corners; telling him not to do this and not to do that, criticizing his acts and looks and words on every conceivable occasion.

This man, who adored his wife and was always studying ways and means of pleasing her, at first took the chiseling and polishing good-humoredly, and tried to measure up to her ideals; but after a while he became weary of it. Like the constant dropping which wears away a stone, it began to wear the edge off his good nature and to make him irritable and unhappy.

The result was that the wife instead of making her husband over, made a miserable botch of both their lives. Instead of improving he has rebelled so completely against the nagging process that she no longer has any influence whatever over him. He spends most of his time at his club, or somewhere away from home, where he is not eternally being admonished for some real or imaginary fault. His wife has practically killed his love for her.

You cannot sandpaper a husband all the time, scold and criticize him constantly without arousing a fatal protest. Nor can a wife be

driven into adopting her husband's beliefs and ideals, especially in matters which involve conscience or principle, without a like result.

I have in mind a man who for years has been trying to win his wife over to his religious views. She is a person of strong convictions, broad-minded, tolerant, and conscientious in all matters. She did not join the church of which she is now a member until she was a woman and fully competent to understand what she was doing. Her views on religious matters have not changed since then. But, although they agreed before marriage that each should have perfect freedom in all matters of conscience or religious beliefs, her husband is always trying to make her go to his church; urging, pleading, insisting, arguing questions of doctrine, continually hammering away to convince her that she is wrong and that he is right. He thrusts all sorts of literature on her, hoping that it will change her opinions, but the more he pleads and urges and insists the more determined she is not to change.

If the husband were tactful in his methods, more diplomatic and persuasive, less dogmatic and insistent, in trying to force his form of re-

ligious faith on his wife, he might ultimately be successful in winning her over. You may lead people but you cannot drive them, especially in matters of conscience.

Trying to make a husband or a wife over by any such methods is not womanly, is not manly or fair, and it is fatal to all harmony and growth. It kills joy and sweetness in the home without ever succeeding in its object.

How infinitely better it is to make the best of one's choice of a life partner; for husbands and wives to take each other as they are, as God made them, than to try to rob them of their individuality, to mar the integrity of each other's personality by trying to remold the work of the Creator according to their ideals, which may be wholly mistaken!

We all have a right to think and act as we please, provided we do not interfere with the rights or liberties of others. Our forefathers sacrificed everything for this same liberty of conscience which so many husbands and wives are unwilling to concede to each other.

If your wife—and what applies to one partner in marriage applies to the other with equal force,—does not happen to belong to your re-

ligious denomination, let her alone about it. Respect her choice just the same as you would like her to respect yours. Do not take it for granted that you are right and she is wrong, that she is the one always to be converted to your views. Remember you are just as likely to be wrong as she. Perhaps you are both right. You may get a different view of the religious mountain because you are approaching it from different viewpoints. The harmony and peace of the home are of infinitely greater value than that you should both attend the same church, read the same books, think alike on all subjects, and always be interested in the same things. The essential point is to have a profound respect for the sacredness of each other's individuality and views. Let each take it for granted that the other is honest, and that honesty of conviction is the great thing after all.

The happiest unions are those in which husband and wife recognize and accept each other's differences, and try to fit into one another, as it were. This is really the Divine plan, for man and woman are the complement of each other.

> Either sex alone
> Is half itself, and in true marriage lies
> Nor equal nor unequal; each fulfills
> Defect in each, and always thought in thought,
> Purpose in purpose, will in will they grow.

Unfortunately it is not alone questions of conscience or like importance that have power to ruin the happiness of husband and wife and to break up the home or fill it with perpetual discord. Very often it is not the big things that count so much in married life as the trivial matters, the daily pinpricks, the little worries that continually rub one the wrong way. A very exacting, nagging, worrying man or woman can destroy the peace of an angel. Petty fault-findings, bickerings, misunderstandings about trifles, these are the little foxes which destroy the home vines.

And just as apparent trifles have the power to wear out love itself and drive husband and wife apart, it is also the seemingly little things that cement their union and bind them so closely together that in very truth "they twain shall be one flesh."

It is the thoughtful attentions, the gracious recognition of efforts to please, the nameless little courtesies of daily life, the tender con-

sideration for each other's feelings and wishes, the thankful appreciation of service, these rather than what may appear weightier things are what make ideal marriages and happy homes.

Men are the chief sinners in underrating or completely ignoring these great aids to happiness after marriage. If the husband remained the lover that he was before the nuptial knot was tied it would make a great difference in the number of divorces and the scandals in married life. Not that the husband is, by any means, always to blame for the divorce or the scandal, but he is almost invariably the one who after marriage drops the little deferential attentions and courtesies of which the lover was so profuse.

The young wife cannot help being shocked by the contrast between tête-à-têtes across the table, at after-theater suppers at restaurants or hotels, or in her home during the courtship days, and the cold indifference at the table after marriage, when the husband sits behind his morning paper and complains if the breakfast is a minute or two late, grumbles about the coffee, and thinks he has a perfect right to be

as frankly disagreeable as he pleases in his own home because he provides the bread and butter.

The disillusion which marriage brings to thousands of wives is one of the most pathetic things in life. A girl cannot understand the tremendous change which has come over the man who only a few weeks or a few months before showered attentions upon her, who was so considerate, so kind, and so affectionate, so alert for everything which contributed to her happiness. She is shocked to find that the lover who had filled her ideal of manhood, who was always planning something for her pleasure, who had filled her mind with visions of the happy home of the future, which would always be harmonious and beautiful, could so change in such a short time as to become almost brutally indifferent to her. Never could the trusting girl imagine that the man who a little before was always seeking some excuse to be with her, and never let an opportunity for seeing her go by, was so soon to prefer the club or his male associates to her society. She never dreamed that anything but positive necessity could make her husband, evening after

evening, leave their cozy home, what seemed to her a veritable heaven on earth, or that he would make all sorts of excuses for absenting himself from dinner, telephoning her again and again not to expect him because of some important engagement, some business matter that meant a great deal to him.

Many men seem to think that the very things which attract women to them before marriage are wholly immaterial after. The sanctity of individuality is entirely ignored.

A wife naturally wants to respect, to look up to her husband; she wants to feel that he is a man of honor and high ideals, that he will not stoop to things that are indelicate, anything that is vulgar or common. There is really nothing which will sooner disappoint and disgust a refined, sensible, and intelligent wife than to find that her husband does not have the proper respect or regard for the delicacy of her feelings; that he should presume, simply because they are married, that everything must be common between them and that she should have little or no privacy thereafter.

There is nothing such a woman prizes more in a husband than his high ideals in regard to

their daily life and intercourse, his appreciation of the delicacy of her position, and the importance of preserving their mutual respect in every possible way; of his treating her with the same politeness and courtesy in the home that he would extend to any other woman. Any departure from this hurts and mortifies a sensitive woman.

I well remember a man who was very fastidious in his manner and scrupulous about his personal appearance while he was trying to win his wife; I have seen him swelter on a hot summer's day, because he would not presume to remove a heavy coat in her presence; but very soon after he was married he would sit on the veranda without a coat or vest, and with his ugly suspenders on. I once took dinner in their home, when they first began housekeeping, and the husband not only came to the table in his shirt-sleeves, without an apology, but after dinner he lighted his pipe in the dining-room without asking his wife's permission, though one could see it was not agreeable to her. The whole demeanor of the man seemed to say: "I have bagged my game and why should I trouble any more about the little matters of etiquette?"

These things may seem trivial to some people, not worth mentioning, but life itself is made up of little things. Great events rarely come to us. We are rated according to our daily conduct, and the husband who thinks that a wife can esteem or admire in him what she would not tolerate in another; that she can ignore rudeness, discourtesy, and lack of consideration simply because it comes from her husband, makes a great mistake.

Respect in married life is maintained in just the same way as it is outside of marriage. You can keep your wife's respect just as you keep that of your friends, and in no other way. We are so made that we cannot admire or respect meanness, injustice, indelicate or vulgar conduct, contemptible or cruel treatment, simply because the person who practices these things happens to be bound to us by the ties of marriage or other relationship.

Most men are too matter of fact about marriage. They do not think sentiment is the food of love, but that it is only a woman's "silliness" that hungers for it. They are so ignorant of the feminine nature, that they think if a wife is provided with comforts and luxuries she

must certainly be happy. It does not seem to occur to them that there is nothing in wealth to satisfy the longings and yearnings of a starving, aching heart.

In a recent divorce case, the judge, questioning the husband about his treatment of his wife, asked whether he was in the habit of making her Christmas or birthday presents, of bringing her flowers, confectionery, or other gifts occasionally. "No," the husband replied, "I am sorry to say I never did. I always paid her bills without question, and thought that was all I should do, but I see now I was mistaken, that it did not take the place of my buying things and taking them home to her myself. It was a mistake."

We often see men completely broken up over the death of their wives who during all their married life entirely ignored these little attentions and expressions of appreciation which mean so much to the feminine heart.

I know husbands who are splendid home providers, who seem to think a great deal of their wives, but who never show the slightest outward tenderness toward them. They work hard and are willing to make personal sacri-

fices for them, but they never think of praising them or paying them a compliment. Yet this is the very thing that many women think more of than almost anything else: the expression of appreciation and the little delicate compliments and attentions, which so many kind-hearted, faithful husbands hardly ever think of after they have been married a while.

There are multitudes of wives in this country to-day who do not really know the meaning of the word companionship. Their husbands pay their bills, their physical wants are supplied, but their affections are not fed, and their hearts are starving for comradeship. This is often the reason why so many wives seek elsewhere the sympathy which their husbands deny them.

There must be romance in wedded life, constant expression of affection and appreciation not only on the wife's part, but on the husband's as well, or the most affectionate nature will in time grow indifferent and seek other interests.

Bossing by either husband or wife is a frequent cause of bickering in the home, and often ends in the divorce court. Although marriage

is supposed to be a partnership, the average man cannot seem to get the idea out of his head that he has the right of proprietorship, that he is really the owner and the boss of the house. Of course, the law frequently upholds him in this. Not long ago in a supreme court case in Georgia the point at issue was, who should be considered the head of the house. The evidence showed that the wife was the financial provider; that she not only supported the family, but also paid the house rent and that her husband, who was a worthless, drunken loafer, earned practically nothing. But notwithstanding all this the court decided that the husband was the head of the house.

On the other hand, the bossy or nagging type of wife has driven many a husband to desperation. I know one who has never done work enough since she was married twenty years ago to pay for a print dress, but who is continually bossing her husband, telling him what to do and what not to do, and who expects him to be always on the lookout for her happiness. She seems to think he does not need any recreation or change, and that he exists wholly for her; that it is his duty to work and hers to boss the job.

The idle, parasitic wife is another type that often forfeits her husband's affection through sheer indolence and selfishness. I am watching with much interest and concern the career of a very ambitious, energetic young man who is married to a woman of this sort. She is too lazy even to wait upon herself. She does not seem to think that she can walk two or three blocks, and must have a carriage or an automobile at her beck and call. She sits around in her wrapper all the forenoon and yawns and reads novels, and wonders why life is so tedious and dull, while all the time her husband is working like a slave to make a place in the world for himself and family. It never occurs to her that she could do anything to help or encourage him.

Years ago Emerson asked, "Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?"

Philosophers and sages, splendid men and women of all forms of belief, are still trying to answer the question, to solve the problems of the many who are every year trying to get

out of the institution. All are anxious to stem the tide of divorce. It is my belief that the practice of the bear and forbear policy, mutual concessions on the part of husband and wife to each other's idiosyncrasies, little peculiarities or prejudices, and the practice of the delicate courtesies and attentions of courtship days in married life will do more than anything else to arrest the evil. It will do more than any other one thing to help fulfill that beautiful ideal of the true marriage suggested in another question by George Eliot, "What greater thing is there for two human souls than to feel that they are joined for life,—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent unspeakable memories at the last parting?"

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